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JAPAN: FROM THE OLD
TO THE NEW

JAPAN: FROM THE OLD TO THE NEW

BY

ROBERT GRANT WEBSTER

LL.B., J.P., BARRISTER-AT-LAW

AUTHOR OF

"THE TRADE OF THE WORLD,"

"THE LAW RELATING TO CANALS," ETC.

WITH SIXTEEN ILLUSTRATIONS
AND A MAP

LONDON


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To
OUR GALLANT ALLIES
OF
DAI NIPPON
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PREFACE

ONE of the most remarkable changes in the history of a country the world has ever seen has been the evolution of Japan from the old to the new. As it has been my good fortune to have visited and resided in that country, and to have marked its wonderful advance in its earliest steps from old-world feudalism to the modernity and progress of to-day, I have endeavoured to set forth clearly and succinctly many of the aspects of this question, such as Japan's development, both in the arts of peace and war, in constitutional government, and in other directions.

These facts have been set forth in a perfectly unbiassed manner. That was rendered the more easy as, having now withdrawn from the active turmoil of political warfare (after sitting for thirteen years in the House of Commons), I can look at all questions from a broad-minded standpoint.

My visits to China and Japan, "the Land of the Rising Sun," have always impressed me with the growing importance of all questions relating to those far-distant shores.

To be "the England of the Orient" is said to be the ambition of the Japanese people, and they have set about that task, not only by astonishing the

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nations by the skill, bravery, and efficiency of their naval service, but by emulating our example in trade and commerce and in peaceful industrial pursuits.

The great struggle between Japan and the Colossus of the North, now fortunately concluded, marks an epoch in the history of mankind; and one has also every reason to hope that the renewed and *strengthened* alliance between the island-empires of the West and of the East, Great Britain and Japan, will tend to diminish the danger of wars of even greater magnitude in the future, and bring about that which all nations profess to desire—namely, peace on earth.

May I take this opportunity of expressing my thanks to those who have courteously given me information on a few of the points herein referred to? These pages will be found to include a wide scope of subjects relating to Japan and our brave Allies in the Far East, and, I trust, may interest my readers.

R. G. WEBSTER.

83 BELGRAVE ROAD, LONDON, S.W.,

October 1905.

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CHAPTER I

Introduction

THE marvellous development of Japan during the last thirty or forty years—barely, in fact, a generation,—during which time the institutions of that country have been practically put into the furnace and remodelled, has been a surprise in many ways to more than one Western nation. That the Japanese can meet European powers on their own ground and in any direction surpass them, has been in many quarters quite a revelation. The question is, is this the result of, so to speak, a mushroom growth, or the result of long years of evolution imperceptibly going on long before the so-called new era in that country?

There is no doubt that much regarding the Japanese and their island home can only be acquired on the spot, and that at present only partially; and whilst it has been my good fortune to visit Japan and to associate with its people, no one is more ready to admit that there is a divergence between East and West, and that we look at many things from a somewhat different standpoint. In truth, no foreigner sees a people as they see themselves: few foreigners, except those who have

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become practically Anglicised, understand the home-life of the English people; they see the real life of our people, as it were, through a glass darkly, and not face to face. And that applies equally to Japan and the Japanese.

Would we judge the Japanese, we must look at them through the eyes of a Scottish clansman of two hundred years ago—a clansman who, whilst he had not lost one iota of his old-world spirit of devotion, loyalty, and self-sacrifice, had yet in some unexplained way acquired a thorough knowledge of most of our modern institutions.

One mistake many foreigners appear to have made, who have looked at matters regarding the Far East in a superficial sort of way, and who do not appear to have studied the question on the spot, is to classify all Asiatics together. The Chinese and the Japanese, for instance, look at most matters from their own individual standpoint. Their written language no doubt is somewhat similar, but their spoken language is no more akin than Hebrew and English. Then again, the Chinese are an ultra-conservative people, who dislike change as a cat does water, whilst the Japanese are an adaptive and a progressive nationality.

The two island-empires of the world, Great Britain and Japan, the Western and the Eastern, have this in common, that to feed their teeming populations they must maintain and develop an oversea trade. Again, they both stand in the path of Russian aggression, or, to use a milder word, Russian expansion—we in India and the East, Japan in the Far East. A few years ago Russia had evidently meant

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to take her first spring at British India and attempt to secure that jewel of the British Crown, before making her descent on China and Japan. The recent immense increase in our navy, both in strength and efficiency, and the thorough organisation of our defensive forces in India, added to the fact that England can rely in a time of emergency not only on the manhood of the mother country, but also on that of all her colonies, gave pause to Russia's advance towards India, except by intrigue or by the construction of strategic railways. She imagined China and Japan to be points of less resistance, and, having in various ways secured the tacit acquiescence of France and Germany in her ambitious design, Russia resolved to tear up her promise to the powers to retire from Manchuria, and to crush Japan if she stood in her path. She, however, did not reckon on the astuteness of the diplomatic action of the island-empires of the West and the East, nor take into account the Anglo-Japanese Alliance, nor, without a formal alliance, the friendly feeling to Japan of the mass of the people in the great American Republic. But above all, Russia did not reckon with the bravery and thorough efficiency of the Japanese army and navy. The intense loyalty of that people to their Emperor and country was equally an unknown factor to the bureaucrats at St Petersburg: hence they have had a sad awakening from their ambitious dream of subjugating the Far East. Victory has rested with Japan, and it is to be hoped, in the interests of civilisation and the progress of the human race, that the war, now fortunately terminated, will serve to turn the

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attention of the authorities in St Petersburg less to the extension of the vast dominions of the Czar, and more to many social problems in his widespread empire.

The parcelling out of the Chinese Empire and also that of Japan round the council-board all seemed so simple and easy to some continental statesmen—first into so-called “spheres of influence,” then into close boroughs for their country’s trade and domination; but when “the guns begin to speak,” to quote from Burns, “the best-laid schemes of mice and men gang aft agley.” That far-seeing statesman to whom Japan owes much, the Marquis Ito, long ago saw that, if China were developed and left an open market, Japan, being a neighbouring state, would reap a considerable benefit in an increased commerce and a greater outlet for her products: to quote his words, “The future of China is a question of the world, not of the Far East only.” He also stated: “Besides, we have a great interest in the political state of affairs in China, so that in some cases our country might stand in such a position as not to be able to look upon them with passive inactivity.”

It will be my endeavour in these pages to deal with the island story of this remarkable people in a perfectly impartial spirit. Japan is a country whose whole history contains records of heroism in battle, of self-abnegation beyond belief, of ruthless bloodshed and carnage, of idyllic tenderness and inconceivable ferocity—where the very land itself, at once the shrine and home of beauty, is yet haunted with the ghost of every

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virtue and every crime which mortal man could conceive.

Japan has this advantage, that her people can think as Orientals, and yet have the power to act as promptly and decisively, when occasion requires, as an Occidental people. She also knows that war without commerce is no true means of national greatness. Her ambitions are peaceful ones, and the fusion of all the Eastern world under the leadership of Japan in an aggressive campaign is a mere nightmare, a phantasy. The various Asiatic races have little or nothing in common, and there is no fear Asia will unite. Japan's ambition is to be "the England of the Orient," "the Britain of the Eastern Seas." With that aim in view, she gives to the world an Asiatic civilisation in its best form, assimilated by the far-seeing guidance of her august Emperor, and those statesmen he has seen fit to summon to his councils, to some of the best institutions of Western states—institutions which in more instances than one have been modified and improved upon. They have steered her steps not only into the path of sound constitutional self-government, of wisely considered reform, judicious progress, and enlightened liberty, but are leading Dai Nippon to the goal of being one of the most advanced nations of the world in science, in art, in enlightenment, in material prosperity, and in war. To consider questions relating to Japan, to trace her steps to her present goal, cannot fail to be interesting to "the Islanders of the West," who are her allies, and who as a rule believe—and trust they are right in so

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believing—that that alliance makes for peace and for the happiness and prosperity of the human race; and it is with that end in view this work has been written, to give a brief and it is hoped a clear summary of the rise and progress of the Empire of Japan and its gallant people.

CHAPTER II

First Impressions

FIRST impressions are often said to be lasting ones, and the first impression of a country one is visiting is often taken from the physical and natural aspect of the country itself. Should one's first port of call be Nagasaki, it would be difficult to conceive any harbour in the world which could excel it in beauty: certainly none I have ever visited has more picturesque surroundings.

The approach is through some of the finest harbour scenery imaginable, and reminded me a good deal of the Kyles of Bute on the Clyde, though the Japanese foliage was more luxuriant and the hills and mountain-sides were on a larger scale.

On leaving Nagasaki on my way to Yokohama, after saying adieu to a cousin of mine, who was one of the officers of H.M.S. *Ocean*, the British flagship on the China Station, then at that port, the voyage lay through the Inland Sea. The entrance to it is especially fine, through the narrow channel of Shimonoseki, with a curious city built right down to the water's edge. The varied beauties of the ever-changing landscape, as one steams through that sea, are a thing, once seen,

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never to be forgotten. At least that is the impression it has left on my mind, though many years have rolled by since I first saw it; nor was I unaccustomed at that time to see nature in its grandest forms, having spent the two previous summers and autumns, the former yachting on the west coast of Scotland, and the latter big-game shooting in the Himalayas and in the valleys in and about Kashmir. The pine-fringed hills of Japan present a panorama of ever-changing beauty, with in places smoothly rounded, in others rugged and stern profiles, some of them covered with vegetation to their highest points, whilst maybe the mists, like fleecy veils, roll over them, now hiding, then floating away and disclosing, their sides, clad with foliage and vegetation of every warm tint and colour, though mainly with the purple hue similar to the heather-clad braes of Scotland. Anon these fleecy clouds, curled by the wind, rolled aside and displayed the scene for the aureate beams of the sun to strike. Here one saw a watercourse sparkling with silver streak or whitened foam down the hillside; there, a fishing village picturesquely beautiful, nestling right down to the water's side. The scene constantly changed as one passed innumerable cliffs and rocky headlands, and countless islands clad with trees and verdure from their summit to the water's edge. Before one lay the sea, flooded with sunshine or darkened by clouds, and forming a pellucid foreground to some of the most lovely scenery to be found on earth's fair surface.

One of the first things that strikes a foreigner on

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arrival in Japan is the houses, which are quite unique and in many ways dissimilar from those constructed in other parts of the world. And though of course now, in Tokio and elsewhere, some of the officials and wealthier classes and many foreigners have houses built more or less after the model of Western dwellings, the old style of building is still almost universal in the country districts, and admirably adapted to meet the wants and customs of the people and the climatic conditions existing in that country, and the prevalence of seismic disturbances or earthquakes. Though the shocks from these disturbances are fortunately as a rule slight, that is not always the case, and it is a danger that has to be provided against as far as human skill can do so. The houses are generally constructed of wood and of one story only, and the weight of the huge overhanging mushroom-shaped roofs is supported on stout upright posts, let into stone sockets by way of foundation, the cavity in which each post rests being slightly larger than the base of the upright, to give room for a slight play or movement for the post in case of an earthquake or a violent tempest. These uprights are bound together by stout wooden beams, also allowing for a certain amount of lateral movement. They are invariably surrounded by verandas. The walls and partitions of the house are practically wooden slides, removable at will, and do not in any way add to the stability of the structure. The outside slides on the veranda are covered with wood and shut up at night or during storms for security, or to keep out the rain, and the inside screens move

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in grooves and are covered usually with paper ; so an individual can at will make his house into one large hall without partitions, or into rooms of such size and number as he desires, the privacy in these rooms being more apparent than real, and the slightest noise being heard, if not over the whole house, at any rate in the adjoining apartment. The roofs are generally tiled. The floors are raised eighteen inches above the level of the ground, and are covered with finely plaited soft straw mats, bound with coarse silk or other material, which are invariably six feet long by three feet broad. The doors to the rooms consist of the sliding screens, and are usually six feet high. In the houses of the wealthier classes, the partition screens are covered with coarse silken stuffs instead of paper, and constructed of highly finished and planed boards, and these partitions are not infrequently decorated with paintings. The ceilings in these houses are of thin boards, with slender ones laid across them at intervals ; those belonging to the well-to-do differ but slightly in outward appearance, on a casual inspection, from those of their poorer neighbours, but are in reality immensely superior in nearly every particular, all the woods being most carefully selected to blend and harmonise one with the other, and the joinery work being as near perfection as possible.

The rooms are not crowded up with furniture and so-called "ornaments" as in many European houses. Their idea both of furniture and objects of art is to have few, but each of its kind good, and for them to be on the one hand dissimilar one

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from the other, and yet to blend and harmonise when looked at, as one looks at a picture, as a whole.

Nearly all Japanese houses, even in towns, are surrounded by gardens, large or small. In the artistic arrangement and decoration of these grounds immense skill and taste are displayed; in fact, landscape gardening in Japan is almost a cult, and no time, money, or labour is grudged in producing really artistic little paradises round these dwellings.

The ancient way of warming houses was also original. There were, when I first visited Japan—as in country districts there are at present—two sorts of fires, one called a *katatsu*, an open brazier of coke placed in the middle of the room, and the other *hibachi*, which was a movable box lined with iron, filled with live charcoal, used to give warmth or light pipes—and, it were needless to add, often the cause of fires in these dwellings constructed of wood.

To form a slight idea of the mode of life of the people of Japan—and I am fully aware it can only be a surface view at best—one should spend a few days at an inn in the interior of the country. The hotels one finds at Tokio or at the larger seaports are, except as regards the attendants, but replicas, more or less accurate, of their models in Europe or America, and naturally equally prosaic, when one is described by the number one's room chances to be.

Of course there are here inns of different degrees of excellence, as elsewhere, but for those who are adaptable and do not think that the acme of human happiness is to live year in and year out absolutely in the groove set down by modern

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society (I will not say Mrs Grundy, for she seems somewhat out of fashion) there is a charm about most of them. Say one arrives at one of these hostelrys tired by a long and dusty journey in the sun, it is positively refreshing the friendly welcome one receives on arrival. You are loudly greeted from within by the host and an attendant body of young *mousmés* or maidservants, as if you had been their expected and longed-for guest for weeks. They hurry to the entrance and salaam profusely—the Japanese bow, by the way, being an inclination of the body at a right angle—and they bend their frames as if they were a two-foot rule. You will then probably sit on the veranda whilst the attendants remove your dusty shoes and provide you with a pair of clean slippers, even, if you desire it, washing your feet. For in all Japanese native houses, large or small, it is contrary to custom to allow boots to soil the spotlessly clean mats. No long time will elapse before one of the fair attendants brings you the inevitable cup of tea. In Japan they do not have afternoon tea or tea-parties, as tea goes on all day long, and there is a minute etiquette and all sorts of rules as to the proper way to consume that beverage. A foreigner is not, however, supposed to know this etiquette or to comply with it. Their mode of preparing this beverage is by placing some tea in a small china cup and then pouring hot water over it; this water, after a minute or so, is thrown away and more hot water poured into the cup, and the tea is made, and invariably drunk without sugar or milk—and how delicious the Japanese tea is! And, it were needless

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to add, this pure gold-coloured liquid steaming in its tiny cups is most refreshing, and gladly welcomed by the tired traveller.

You then hand the attendant a present of money which is called "tea-money"; the nominal charge is ridiculously small—under a halfpenny—but you usually give a much larger sum. It is said the amount of the tip shows the estimate the guest puts on himself, and the amount of service he expects. And so in some cases a sufficiently large sum is given to pay for your visit to the inn, even if you dine and sleep the night there. This "tea-money" is given by the mousmé to the landlord, and a small written receipt for it is then handed to the guest. By this time your room is ready, which has probably been divided off by ornamental screens being inserted in the grooves; on the floor are the clean white mats edged with red silk; at one end is the alcove or place of honour, in which maybe is a plum branch in a bronze vase, not placed there carelessly, but arranged with artistic care and taste.

There is no country in the world where the people are so fond of bathing as the Japanese, and their baths are somewhat peculiar, in this respect, that they place underneath the bath a red-hot fire in a brazier; so the water gets gradually hotter as the bath proceeds. My first experiences on having a bath at a country inn are not dissimilar from those of other European residents or travellers in Japan, and I will therefore simply quote them in the words of a letter I wrote home at the time: "I arrived at Fugisara by 4.30, doing my thirty-five miles in nine hours and a half, including

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stoppages and crossing rivers. When I pulled up to eat my little tiffin, I was a great object of curiosity, and the greater part of the population came out to see the animal feed (this was written in the year 1870, when a European in the interior of Japan was a rare curiosity), and they fought and struggled for first places. You may imagine I was rather dusty after my walk, and as soon as I got in I asked for a bath, and was shown into a bathroom, in the corner of which was a large warm bath.

“Into it I soon jumped, but quicker a great deal out again!—and with a loud howl, for it was at least 120° Fahrenheit, the Japanese being perfect salamanders. This brought several of the servants into my bathroom, both men and women, and soon more cold water was placed in it. After my bath I had a shampoo, and I must acknowledge it is very refreshing to one’s tired limbs.”

What is usually known as modesty among us was then unknown to the Japanese. They went on the principle, “*Honi soit qui mal y pense*,” and at that date, though it has much changed now, they considered apparently that there was no need for the unnatural concealment of the natural. So in the evening all members of the family, young and old, including the young ladies, repaired to the public bathing-place; and every village was provided with this useful institution. It was the great meeting-place where, attired in “the altogether,” local gossip and the news of the day were discussed. Female members were not excluded, and both sexes met together on terms of perfect equality.



H.I.M. THE EMPEROR OF JAPAN.

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There was one rule then in most public baths, the object of which did not seem very apparent—that men should enter the bath-house by one gate, and the women by another; for when you got inside there was only one public bath common to all. Private families not infrequently had a bath of their own, facing the public thoroughfare, where the whole family might have been seen in the summer time enjoying the luxury in the open air in a public street, all paddling about, red as lobsters, for they usually bathed in hot water, and attired in all the innocence of unfallen man.

Regarding shampooing in Japan, as popular now as it has ever been: At one time most of the shampooers were blind and were in great request. They were always at hand when wanted, wandering as they did night and day, and announcing their whereabouts by blowing a double reed or bamboo whistle. At the present day, as in the past, their services are called in requisition both by the sick and the robust, as their method of manipulating the muscles of the body produces a soothing sensation to the weary, and is said to be a relief to those afflicted by rheumatism. The shampooers are a privileged class, and many of them are said to be extremely wealthy.

Mine host can, and he nearly invariably does, especially if he thinks his guest is of a generous disposition, provide a really excellent dinner. The mousmé enters, bringing in three little Japanese black lacquered tables about two feet high, and, making a graceful little bow, informs “the honourable guest” that his dinner is served,

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which consists of, say, soup, four kinds, fish, four varieties, and a bit of game served up with some relishing sauce, rice, lily roots, bamboo sprouts, sweets; and the whole meal is concluded with the inevitable cup of tea, whilst, if the guest so requires, European beverages are now mostly obtainable. There is one crumpled rose-leaf, however, in a Japanese country inn, if in the next room to your apartment other guests are using as a condiment to their meal "daikin." As the usual food of the country is rice, macaroni, and a kind of pulse, all quite tasteless foods, which must be eaten in large quantities to sustain life, a strong, cheap pickle is a necessity to the masses, and to meet that want daikin has sprung into use, which certainly has the most obtrusive smell in the world, to which garlic is as a beautiful perfume. Daikin is a giant horse-radish having in itself a rank and corrupt odour. This the Japanese improve by various ways of pickling and long keeping, till, when it is ready for use, according to one account, "it is so pungent and horrible that, as somebody remarked of Limburger cheese, it might be employed as a danger-signal at sea."

After dinner and a smoke, one can take a stroll in summer time and watch the fire-flies dancing amongst the shrubs and trees; these insects are very common in Japan, and are even sold in the streets for a small sum.

Should any of the other guests know English, as a rule he will be only too pleased to have a chat: some of them are very well read, and delight in asking questions on abstruse subjects regarding



SLEEPING BEAUTIES.

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which perhaps the foreigner is rather unversed. When bedtime comes and one wishes "the honourable sleep," one claps one's hands; for you do not go to bed in Japan, but the bed comes to you, in the shape of a number of quilts placed on the spotlessly clean, thickly matted floor, by the quiet, respectful little mousmé. If it is cold, you are further provided with a thickly quilted and warm silk dressing-gown. The pillows used by the Japanese are, it were needless to say, absolutely impossible ones for those not to the manner born, for they are as a rule oblong hollow wooden boxes, the size and shape of a door-scraper, and hollowed to the shape of the neck. Their interior is used as a toilet-box, in which are kept combs and other toilet requisites; on the top, on which the neck rests, is a roll of paper, and a clean pillow-case is quickly provided by either removing the upper sheet or putting on an extra slip of the same material. The pillow I used to improvise usually consisted of my coat rolled up, surmounted by an eider-down quilt folded up, and of the latter they would provide you with any quantity you required.

The mousmé, having tucked you up with the care of a mother or a nurse, would put the lamp out and replace it by an old-fashioned lantern, place a smoking-tray by your side on the mats, and, having made another little bow, wish you a good night's rest and retire; or, to translate the Japanese mode of expressing that wish, she would probably say, "Condescend to enjoy honourable tranquillity." That wish was at times difficult of accomplishment, for certain of the other guests in some inns seem

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to keep things humming nearly all night long, and to leave only two or three hours of absolute quiet. Nor are they the only offenders in this respect, for on one occasion it was my lot to sleep in an inn where in the next little room partitioned off was a European lady who was chatting with some friends till all hours of the morning. She no doubt imagined that her language was not known, and I was heartily thankful when she desisted from telling stories I had heard before in a high nasal twang, and I obtained what I desired, namely, quietude.

In Japanese houses there is always a place of honour, reserved theoretically for the Emperor, where hangs the best *kakemono* or embroidered curtain the house can afford. Before leaving the subject of houses in this country, it may be interesting to note that foreigners occasionally have country residences entirely built *à la Japonaise*. A friend who had one so constructed told me that it requires no small amount of patience to go in for house-building, as far as his experience went, for though he had had the work done by contract, the workmen, as in our own country, took their time, and were not to be hurried, and that he learnt when he wanted anything done the exact significance of the Japanese word *tadai-ma*—presently—which appears to answer somewhat accurately to the Spanish *manaana*—to-morrow! It was said among foreigners that one perilled one's soul's salvation by attempting to have a house built, but that no one could have two constructed without losing all claim to heaven!

Of course Japanese towns have become outwardly

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a great deal Europeanised in latter years. A street scene a few years back was a very interesting sight, with all the men and women dressed in their picturesque, useful, and becoming Japanese costumes, in which nothing was *outré* or loud, and all the colours were blended in subdued hues, purple, blue, or black, except the ladies' silk sashes or *obis* round their waists, which were of a brighter hue. On these articles of dress they spared no expense, and those worn indoors were magnificent in their richness, colour, and texture.

The art of improving on nature, or aiming in that direction, is not unknown to the fair belles of Japan, as to some of their sisters in the West. The Japanese lady, however, used to make no secret about the matter, and some of them painted their faces all over pink and white and stencilled their eyebrows, as if they were, in fact, painting a portrait.

Everyone then walked in the middle of the street—sturdy, though as a rule not tall, well-set-up Samurai wearing the proud badge of their class, namely, two swords; traders and artisans; men, women, and children; ponies shod with straw, laden with country products; a few jinrikshas, but very rarely either a carriage or a cart; indeed, then as now, Japan was a country where horses or ponies were but little used. Even in Yokohama, when out with some friends shopping, as we walked along the road the people seemed very curious and anxious to have a look at us, and when we halted there was as a rule quite a crowd. It is said that the Japanese impression is that we foreigners look all alike. On the other hand, without doubt

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it is certainly difficult and well-nigh impossible to distinguish the difference between the physiognomies of the various Japanese one at first comes across and makes the acquaintance of, and especially among the Japanese men, as they endeavour to avoid giving the slightest expression to their countenances, and have an almost fixed look on their faces perpetually. But after one has been in the country a short time this wears off, and one soon learns to recognise them.

Of course a few years back the dress of all classes of the community, except on state occasions, being alike both in shape and colour, though probably not in texture, added to one's difficulty in recognising those to whom one was introduced. Nowadays the official classes wear during office hours clothes of modern European fashion; but on returning home many don their more comfortable and picturesque Oriental garb. A day or two after my first visit to Yokohama I met a man selling sweetmeats and small cakes in the street, and his clothes were certainly of the impressionist kind, being, in fact, some rather slight good intentions carried out in cool blue cotton, the rest being brown man and straw sandals.

Nothing attracts strangers on first arrival in Japan, men and women alike, more readily than the sight of a Japanese curio shop. The ingenuity and cleverness displayed in the exquisite little articles of ivory carving, cabinets, lacquered ware, bronzes beautifully inlaid with gold and divers other metals, egg-shell and other china, etc., are admirable. The lacquered ware inlaid with shell

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mosaic or in gold tracing or plain is of very fine quality, and though modern manufactured goods are cheap enough, the price asked for really old lacquer or ancient embroidery and china is sometimes fabulous. But the price originally asked and that ultimately taken are very often two different things, for in Japan, as in India, a person is expected to pay in accordance with his rank or supposed wealth. I remember staying in India with a commissioner of a province, who told me his experience in this way. He had only recently been promoted to this post from another and less highly paid one, and, as his wife was in England, was managing his household himself; and though he had the same servants as at his last appointment, and his table was kept precisely as before, yet his house accounts had nearly doubled; so he sent for his *kitmagar*, or man who in India carries out the duty of a house-steward, and inquired as to the cause. The man replied with a low salaam, "O great sahib, the great Allah has ordained that as thy pay increases so shall thy expenditure"; but the Commissioner did not accept this explanation, and the house expenses were accordingly promptly reduced.

Of course, while one can purchase beautiful works of art in Japan, a good deal of inferior work is foisted off on those who simply desire a few cheap souvenirs of their visit, and will not or cannot spare time to make a bargain with the sellers.

A shopman in Japan always appears outwardly equally pleased and equally indifferent whether you purchase or not, and has a sort of "Take it or leave

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it" look about him. Contented, feudal at heart, and many of them without much enterprise, the Japanese are not by nature a huckstering nation like the Chinese, so that, if a price is asked for a single article, it may be increased if a dozen is asked for, to save the proprietor the trouble of getting more.

In the ancient days the best artisans were artists who relied for the sale of their goods on the daimios or rich feudal lords in their locality, and made most of their best works to order; they were highly remunerated for their workmanship, there was no hurry about completing the object of art, and so no temptation to substitute bad workmanship for good.

Of course, now goods have to be produced cheaply, quickly, and in large quantities for the home and foreign markets; but when time is given and a good price paid, equally skilled workmanship can be obtained now as in the past.

If shopping is a serious affair, to be undertaken in the spirit of the proverbial American who "does" Rome in three days—if, in fact, it has to be accomplished with the least expenditure of time or money for the desired result—probably shopping in Japan might be found a source of weariness and vexation of spirit; but if one looks on it as an amusement, and has an utter disregard of time, and no anxiety "to hustle," one can frequently not only purchase most beautiful works of art at surprisingly low prices, but really derive pleasure from one's shopping, in examining the beautiful articles displayed. The Japanese tradesman, as a rule, does not display his

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best goods first, but brings them out after some time has elapsed in inspecting his wares, from the warehouse or godown at the back of his shop.

Although the streets are generally wide in most of the Japanese towns, as the native-built houses are of one story high, the buildings do not impress a stranger, so far as their architectural beauty is concerned. The temples, however, have in some instances greater pretensions to architectural beauty and are most curious and quaint, and at Nagasaki are built on the sides of the hills surrounding the town, with fine terraces and flights of steps leading up to them. There are most beautiful gardens and shrubs in all directions around them, and the gateways to them are of highly ornate and wonderfully executed open ironwork. Their interiors are somewhat sombre, the woodwork being usually highly finished black lacquer, or painted in some other quiet, non-obtrusive colour. This, of course, does not apply to the lovely temple at Shiba, with its gorgeous and richly coloured decorative work, probably the most artistic and beautiful piece of architecture of its sort in the world. The images in the various temples are usually bronze gilt over, and exceedingly well executed. They differ from those placed in Chinese temples in that they have generally a solemn look about them, whilst those in Chinese Buddhist temples appear to have a festive turn of mind.

At the time of the Shinto reform, shortly after the Restoration, there was a great desire to wipe out all traces of old-world ideas in Japan, and unfortunately it took the form, as amongst our-

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selves at similar epochs in our history, when the desire for reform was in the air, of the destruction not only of the old feudal castles and strongholds, but a considerable number of the most beautiful old Buddhist temples and many priceless works of art throughout the country. Reformers are somewhat inconsiderate in all countries in their iconoclastic rage, and often destroy much which it is impossible to replace. But a reaction against the destruction of works of art of the past in Japan, as elsewhere, soon set in, and ancient monuments of all descriptions are now carefully safeguarded and preserved.

One's first impression of the Japanese one meets, either in the streets or elsewhere, is that they are a very self-contained race; and in the same way that language has been said to have been given to conceal one's thoughts, their as a rule fixed facial expression certainly generally achieves that object. They do not laugh for pleasure, though they have a derisive laugh to show anger; but the hearty English laugh of enjoyment is unknown to them. The women one meets in the streets and other public places, who are mainly of the middle and lower classes, do not adopt, nor have they ever adopted, the almost universal custom of their sisters in many other Eastern countries of turning aside when a stranger passes and hiding their faces, and they have no shyness or false modesty in that respect. The people of the poorer classes of both sexes used to wear clogs with wooden soles under them about an inch or two thick, that any old washer-woman might envy; this kind of footgear naturally

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made a great noise as the wearers walked along, and looked rather slovenly, but the clogs at any rate kept them out of the mud in wet weather, and those who wore them got along at a great pace. The women, when out walking, carry their babies slung in a sort of loose garment either in front or behind them ; the infant's head very often hangs out of the sort of hood behind, and it is a mystery it is not shaken off by the perpetual jolting.

My first impression on seeing a native *bettoe* or groom all tattooed over was as follows:—Shortly after landing at Hiogo we chanced to meet a native *bettoe* or groom, all tattooed over in red and blue with portraits of women, dragons, birds, beasts and fishes, scrolls, and other figures ; his sole other addition to nature in the shape of a garment being a small linen girdle round his waist, not only a cool but a somewhat sketchy costume. We stopped and asked permission to have a look at him, and, through a friend's kindness who was acquainted with Japanese, had a chat with him. He seemed very pleased with our notice, and particularly proud of his personal adornment, and in his turn examined with evident interest our watch-chains and fur waistcoats. It is believed that the custom of tattooing originated with the *sendoes* or fishermen, who, being often employed in the water, imagined that by tattooing their bodies with dragons and other figures they would frighten away sharks or any sea-monster likely to do them harm. As, however, this beautifying struck the fancy of the *bettoes*, it was from motives of vanity adopted by them. “A suit of clothing” of this description is some-

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what expensive, the red colour being the dearest. The operation is gradual, first because it causes considerable irritation and consequent feverishness if any large extent of decoration is done at a sitting, and next because it is a very tedious operation, taking a long time. Many foreigners who land in Japan, especially our bluejackets, patronise the professors of this art, and have a specimen of their handiwork permanently affixed to the skin, sometimes only in the shape of a snake bracelet round the forearm, or some initials, in other cases quite elaborate pictures. A sailor friend of mine, I noticed when he was bathing, had a fox-hunt tattooed on his chest, arms, and back, with the hounds in full cry, which had been executed by an artist at Nagasaki.

These *bettoes* are wonderful runners, and are as a rule in excellent training, and precede a carriage or a horseman for enormous distances, clearing the way in a similar manner to their prototypes in Egypt. These runners are becoming now rather an institution of the past, except in out-of-the-way districts, where old customs and habits die hard.

Bismarck is supposed to have said that what struck him most when he visited London was the power of a London policeman's hand, and how he could control the traffic even in the most crowded thoroughfares at the busiest time of the day simply by a movement of his arm. Had he visited Japan, he would have been equally struck with the quiet controlling power of the policemen there. The police force there is composed of men of good family, muscular though not tall men; but as

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they one and all know *jujitsu* that does not matter: they have rarely ever to use their power, as their authority is as a rule implicitly obeyed. There is a very high standard of honour in the force, and, unless with permission, no policeman will accept a gift. This force is all under the control of the Government, and not, as in Great Britain (except in Ireland and London), under the local authorities. The Japanese policeman is exceedingly polite both to his own countrymen and also to foreigners, and his love of taking notes and inscribing them in his note-book is abnormal.

In a friend's house at which I was staying shortly after my arrival in Japan, was a picture of a number of people wrapped up in their colder weather dress, consisting of large, heavily wadded dressing-gowns, sitting and standing about at an al-fresco entertainment illuminated by a full moon; and I inquired what it was, and was informed it was a picture of a midnight picnic. The picture did not encourage one to take part in this form of entertainment, for a representation of a more woe-begone crowd of people could hardly be conceived; they one and all wore a look of hopeless boredom and melancholy, and were looking away from one another as if they felt the sight of their unfortunate neighbours' faces would cause them to break down in the midst of this aimless and dull form of seeking after pleasure. Midnight picnics were at one time the rage at "that Capua of the East," Simla; but according to all accounts I heard there was nothing dull about them, and they

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caused not infrequently a certain amount of scandal.

The time of the New Year in Japan is a very important one, for then all debts are settled and a fresh start made in the New Year. That is to say, this is the custom amongst the Japanese themselves, and more or less amongst the foreign residents. That curious system of giving in the Far East "chits" or little pieces of paper acknowledging the amount of a purchase for practically nearly everything, is still the custom. Nor, it is said, is there anything that a fairly well-known resident cannot acquire by aid of a bottle of ink and a scratch-pad to write out these inevitable chits. There are settling-days, of course, when the residents arm themselves with courage and go forth—some every 1st of January, some every two years; and it is said that in some instances losses are incurred by this custom by the confiding, and they thus lose larger or smaller sums of money.

There is a custom amongst the Japanese to give everyone they know, however slightly, a present at New Year. These presents pass on in many instances from hand to hand till they occasionally get back to the original donor; in fact, there is said to be no rest for them until they are either eaten, destroyed, or lost.

The mode of getting about by means of jinrikshas—a light hand-cart with shafts, with a single seat and drawn by a man—is now of course for longer distances superseded by railways and tramways, but it is still used in many of the larger towns to a considerable extent, and answers to our London hansom cab.

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The riksha boy is a most adaptable individual, and attaches himself if he can to the passing stranger who is visiting the country; he is at once your horse, your valet, your interpreter and guide, and will turn cook or waiter at a moment's notice. He, however, draws the line at conveying anything in the shape of luggage, other than that which will squeeze into a small basket attached to the small conveyance. From the nature of the avocation, these men are in magnificent training and have the most marvellous staying qualities. Even after a forty-mile run the traveller need not be surprised, shortly after his arrival at the inn, to hear his riksha boy, who has washed and put on a clean robe, come in and desire to know if there was anything he could do to help him, as "the gentleman must be tired after so long a ride." I well recollect thinking when in Japan what splendid soldiers some of them would make, and probably many of them have proved to be in recent years the quickest light infantry men in the world, and admirable infantry scouts.

I will conclude these few remarks of my first impressions by an extract from a letter I wrote when first in Japan of a short journey from Yokohama to Tokio, then called Yedo. It is now, and has been for many years past, simply a run by train.

"After having obtained passports, S—— and I packed up our traps and, hiring a small pony trap, started to drive twenty miles to Yedo, a journey which is nowadays nothing, but which at one time, say about 1864, would have been as much as one's life was worth. The road, though one could see it

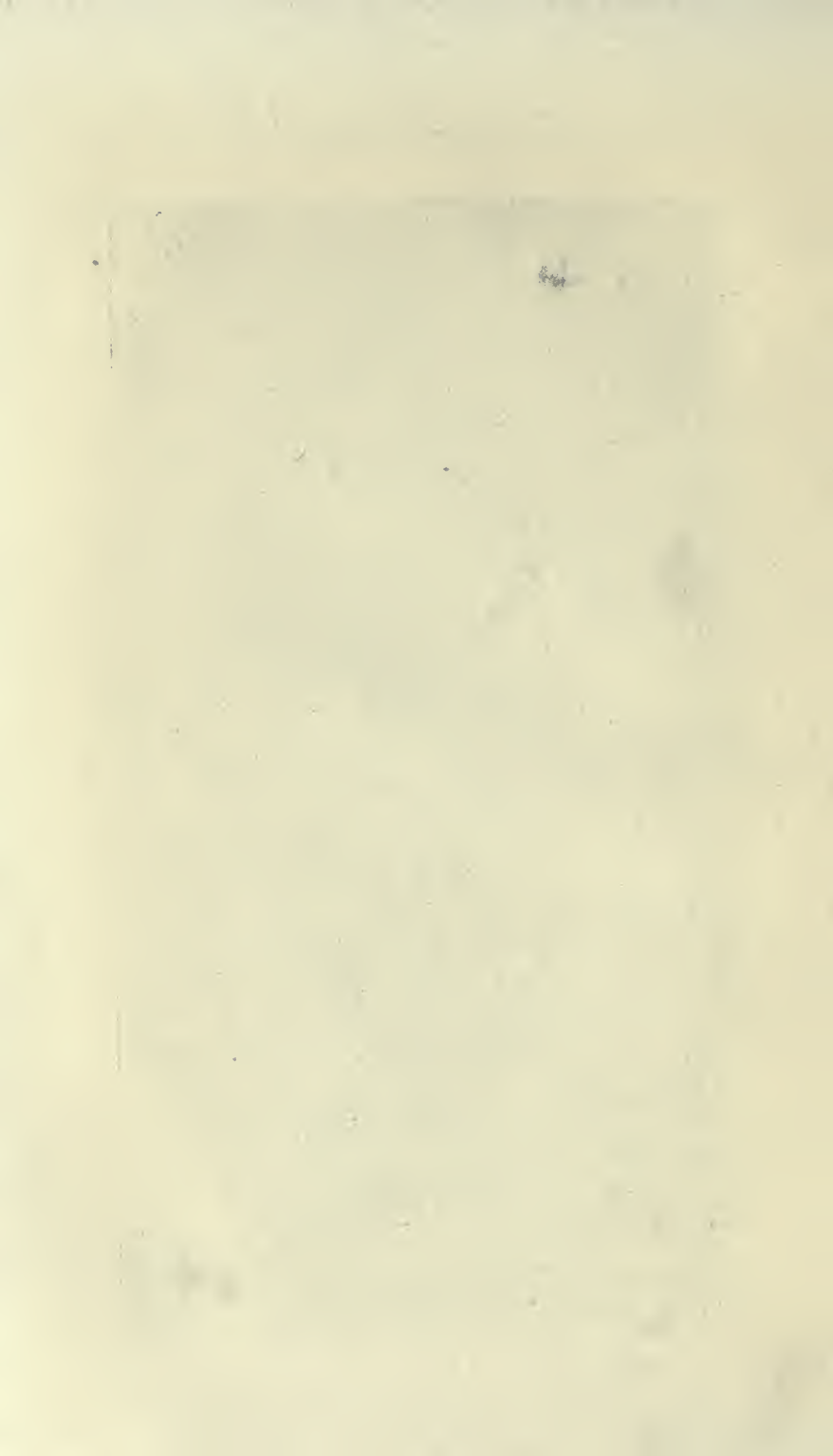
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had originally been a good one, is now in a wretched state of repair, and it took me all I knew to keep the pony, which was only about half broken, on his legs, and to guide him past the crowds of people who were as a rule too casual or too lazy to get out of the way; and it was a matter of some doubt whether we or the pony would be broken first. We had hoped that soon after getting out of Yokohama we should get into the country, but were doomed to be disappointed, for the whole way, which skirts the shore, is one interminable street, with every now and then a peep at the sea for a hundred yards or so. We pulled up every now and then at the tea-houses, of which there were no lack along the road, and gave the pony a rest, as well as refreshed ourselves with a cup of tea, which was handed up by a bevy of pretty Japanese girls, all wearing a picturesque flowing dress, the 'chignon,' as we now call it at home, and a sort of bustle behind their dresses like the 'Grecian bend.' They have worn this for the last three hundred years at least; so the ladies in Europe have been copying a Japanese mode of dress without knowing it. Both men and women have a good arrangement of colours in their costumes—dark purple, blue, or black—and avoid glaring colours. Our watches and chains, cigar-cases, and general kit were objects of much delight and wonderment to these young ladies.

"Half way we had a change and got a fresh pony, and then had to cross a river—pony, trap, and all in a boat; there was a strong wind blowing, and the pony, getting frightened, nearly upset the whole crowd of us. Then on again through this



A CURIO SHOP,



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interminable street, and at last arrived in Yedo proper as it was getting dark. As it was our first visit there, of course we did not know the way, and had to trust to the native groom running alongside to guide us through the intricate turnings to the hotel. That evening S—— and I went out for a walk through the town with a gentleman staying at the hotel. It was badly lit, and the usual mode of locomotion was by sedan chairs. The bearers of these conveyances, as they walked along at a shambling trot, made a sort of howl continually kept up. When a lady's chair passed, there were generally two or three gentlemen with swords alongside, ready to run anyone through who came too near. A Japanese rarely draws his sword, but we heard that when he does "you must kill him or bolt, for he never sheaths it till he kills you."

How changed modern Tokio is from this! Japan now is not as picturesque as in olden days, though its temples and gardens are the same. Each has its charm, however, the old order of things and the new, to those who take things as they come.

CHAPTER III

Old-World Japan

THE knowledge of the traditions, customs, and habits of a people in the past is of material assistance to all who take an interest in their present, and therefore a brief *résumé* of some facts regarding old-world Japan cannot fail to interest the readers of these pages ; and although, like the Athenians, the Japanese themselves are constantly desiring to obtain information about “some new thing,” and there is a universal desire for the acquisition of every species of knowledge, and they pride themselves on their great facility for acquiring modern languages, yet ingrained in their life is an undercurrent of pride in their country’s past, and more especially in those old-time heroes who stand out conspicuous for their courage and fortitude, and who serve as an example which both they and their children endeavour to emulate.

In scanning the historical annals of the country, it is important to note how largely expeditions to and matters relating to Corea loom in them. As long ago as the third century of the Christian era a Japanese expedition sailed to Corea, and on returning to Japan from a victorious campaign,

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the Empress Jingo (a name, by the way, associated a few years ago with a bellicose disposition in this country) portioned out her empire into five home provinces and seven circuits, in imitation of the Korean system. So even at that early era, as at present, the Japanese possessed adaptability, and copied what they believed was good in the customs of other countries, though they also possess an inventive genius of their own.

Both from its geographical position and from the fact that, from the earliest period of which there are any records, there was trading and other intercourse between Japan and Corea, the "hermit kingdom," as it was called, although formerly sealed to the rest of the world, has always been an outlet on the mainland for the enterprise of the Japanese people, and for generations a partial source of its food-supply.

There is no other country in the world, as far as I am aware, that can trace back the sovereignty of its ruling dynasty in unbroken succession for as long a period as can the Japanese people, or for about 2600 years, during which time there have been one hundred and eleven Emperors and nine reigning Empresses of Japan. During the period 770-780 the complete severance of the soldiery as a military caste apart from the rest of the community took place, and it is recorded that in the Middle Ages not only were carefully planned warlike expeditions undertaken under a general or Shogun, but there were also from time to time fierce and sanguinary internecine struggles between the various powerful feudal lords or daimios, supported

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by their clans and retainers, which conflicts bore a striking resemblance to similar encounters in this country during the Wars of the Roses, or on the Scottish borders ; and as the power of the military class or caste increased, that of the Mikado or Emperor diminished.

During the power of the military administration of the Hogo family, who acted as Shoguns for seven generations, 1225-1333, that functionary became the virtual ruler of the country in all temporal matters, whilst the Mikado lived in dignified seclusion as spiritual Emperor, his control in other respects being almost nominal. During the period above referred to, a peculiarly important and interesting historical event occurred in Japanese history. In the year 1281 Kublai Khan, the Chinese and Mongolian prince, sent embassy after embassy to Japan, to demand the submission of that country to his rule, and finally collected a mighty armament, which was dispatched to conquer Japan. This invading army has been estimated to have consisted of 100,000 Chinese, Mongolian, and Corean troops ; they descended on the coast of Kiushiu, where several engagements were fought. A storm eventually destroyed and dispersed their fleet, and the Japanese, taking advantage of this, attacked them with renewed determination and vigour ; nor did they desist until they had completely annihilated the invaders, of whom it is said that but three managed to escape to tell the tale.

From that date, in the thirteenth century, it is not surprising to find that the Mongols have made no further efforts to conquer Japan.

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History often repeats itself, and to some extent that glorious incident in Japanese history is very similar to the defeat by us Western islanders of the Spanish Armada. Courage, determination, and pluck are not confined to one race or one nation, nor to the soldiers or sailors of one "war lord"; but those qualities are to be found in far Japan, and without undue patriotism I hope I may add in the united services of her ally in the West.

Since I wrote these lines Japan has again annihilated another armada in the straits near Tsushima, in one of the most—if not the most—decisive and brilliant naval victories on record.

But to revert to the past. An important event in Japanese history was the usurpation of the shogunate by Iyeyasu; he was the favourite general and also the son-in-law of the previous Shogun, Hideyoshi, whose son he determined to supplant, and to seize the reins of power. This was not, however, accomplished without much bloodshed.

A fierce battle between the rival forces took place in October 1600 at a village called Sekigahara, on the chief route from Kyoto to Yedo. The two armies were equally matched and equally valiant, and nearly annihilated one another; and this battle is also noted as the first one in which firearms were used in Japan. At length this fierce struggle came to an end, victory resting with Iyeyasu. Turning to his officers, he asked, was the victory decisive? and being assured that it was, used these memorable words, not forgotten in their spirit by the Japanese soldiers of to-day: "After victory

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tighten the strings of your helmet," or, to paraphrase it in our own way, "Don't rest on your laurels."

Two enormous mounds near this battlefield are pointed out, where the heads of those slain were buried. Iyeyasu effectually "tightened the strings of his helmet," crushed the rebellious, encouraged those more peaceful, forgave his opponents, and firmly established his position as Shogun, which was held in his family for nearly three hundred years.

One blot remains on his memory, and that was his persecution of the Christians. In 1549, fifty-one years prior to Iyeyasu obtaining power, Xavier, a priest, afterwards canonised, had arrived in Japan, and by 1600 Christianity had been embraced by a considerable part of the population, including many of the powerful daimios or barons. His biographers record hundreds of miraculous conversions, and he is even said to have restored a girl to life under circumstances which confounded his enemies. There are many causes that may have led to suspicion against the Christians and their consequent persecution; one was the fear of foreign interference caused by the Christians having sent an embassy to the Pope acknowledging his supremacy. This may have raised doubts in the mind of the Shogun as to whether his temporal power was not thereby endangered; also certain foreigners, jealous of the influence and power of the Jesuit fathers, fostered and encouraged this suspicion.

There was also, no doubt, a rivalry and a struggle for the mastery in this land between the Spaniards and Portuguese settlers; but the expulsion of the

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Christians from Japan, and their persecution, were said to have been largely brought about by the jealousy of the Dutch, who aided the Japanese in driving these settlers from their shores and persecuting the converts. In reward for these services they were permitted to have a factory on the island of Decima, adjoining Nagasaki, where they were allowed, under the most stringent regulations, to trade with the inhabitants, being kept in a species of quarantine and having to submit to every species of restraint and humiliation that the Japanese authorities saw fit to make them suffer—living, in fact, a life to which existence in a penal settlement must have been preferable.

In order to appreciate the pitch to which the Dutch carried at that time their compliance with the humiliating code of court etiquette forced upon them by the Japanese government, it is worth while glancing at the account which we have received from the veracious Kaempfer of the ceremonies of the audience at Yedo between the resident of the Dutch factory and the temporal Emperor.

“As soon as the resident entered the hall of audience,” says the old German physician, “they cried out, ‘Holanda captain,’ which was the signal for him to draw near and make his obeisances; accordingly he *crawled* on his hands and knees to a place shown him, between the presents ranged in due order on one side, and the place where the Emperor sat on the other; and there kneeling, he bowed his forehead quite down to the ground, and so crawled backwards like a crab, without uttering

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a single word. So mean and short a thing is the audience we have with this mighty monarch."

This was the form of the audience of ceremony ; but now let us see what took place on the next occasion, when his Japanese Majesty condescended to unbend. After the members of the Dutch mission had, to use the words of the same writer, crept into the audience chamber, the " Emperor sat himself on our right behind the lattices, as near as he possibly could. Then he ordered us to take off our ' cappa ' or cloak, being our garment of ceremony, then to stand upright, that he might have a full view of us again, to walk, to stand still, to compliment each other, to dance, to jump, to play the drunkard, to speak broken Japanese, to read Dutch, to paint, to sing, to put our cloaks on and off. Meanwhile we obeyed the Emperor's commands in the best manner we could. I joined to my dance a love-song in High German. In this manner, and with numerous other such apish tricks, we must suffer ourselves to contribute to the Emperor's and the Court's diversion."

As, at the introduction of Buddhism from China into Japan, force had been used to proselytise the people, so it is said the Catholic barons commanded their subjects to be baptised. Another cause, again, may have been that these Christian barons had fought in the feudal wars, and on the weaker side. The persecution of the Christians lasted for fifty years, and vast numbers of them showed great determination in adhering to their faith and accepting martyrdom. When religious toleration was granted, nearly three hundred years afterwards,

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four thousand Roman Catholic Japanese were found to hail its coming, which fact alone shows the permanence of faith and firmness of conviction in that nationality.

It is an interesting fact that during the shogunship of Iyeyasu the art of shipbuilding as practised in Europe was first introduced into Japan, and that was so introduced by the fact of an English pilot hailing from Gillingham, in Kent, being driven with a few companions on the shores of that country. His name was William Adams; he had been sent by an English trading company with a small fleet round Cape Horn, and, after fearful hardships, had at length reached Japan. The survivors of this expedition were kindly treated by the authorities. Iyeyasu interested himself in Adams, kept him near him, learnt all the ex-pilot could teach him, loaded him with riches and honours, and finally kept his bones in the country. For Adams was never to see his native land again, and his remains, with those of his Japanese wife, whom he had taken unto himself, lie buried near Yokohama. His memory has further been given posthumous honours as the first constructor of their navy, or really their mercantile marine; for he has been made a Shinto divinity by the name of "Anjin-Haka," and flowers may occasionally be seen as offerings on his tomb. Anjin Street, Tokio, is named after him, where a sort of festival is annually held in his honour, as it was there he resided during his "sorrowful pilgrimage."

In connection with this Englishman, it is interesting to note that in 1613 King James I.

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sent out Captain Saris to Japan, who, through the instrumentality of William Adams and aided by his influence, was enabled to arrange a favourable treaty, and we established a factory at Firando in consequence. Owing, however, to the bitter animosity of the Dutch, and the unscrupulous means they are said to have resorted to to obstruct our trade, as well as to our merchants' apparent ignorance of the resources and demands of the country, the factory was closed and the enterprise ultimately abandoned, and it was not until August 3, 1858, when Lord Elgin, on board the *Furious*, steamed into the harbour of Nagasaki, that we actually made the first real step towards any commercial intercourse with this country.

After the fearful strife which had lasted amongst the daimios of Japan for hundreds of years, Iyeyasu resolved that the feudal system which would make the Shogun not one amongst many generals, but the overlord of them all, was the best means of restoring the country to a state of peace and tranquillity; though no doubt it was amidst that continuous and deadly epoch of civil war that the Japanese first obtained the martial spirit to ultimately take a great place in the world. But Iyeyasu was too wary to force his yoke in a precipitate way on the great nobles. The feudal system inaugurated by him was completed and carried out in its entirety by his grandson Iyemitsu, when the nobles became simply his feudal vassals and not his coequals. Each fief, however, retained its own laws, customs, and coinage; at the same time, these currencies only passed in their own

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localities, and not freely throughout the country. Some of these daimios ruled immense territories and had great powers ; others simply a few square miles as territorial nobles.

In travelling in the Japan of to-day one's mind cannot help reverting to the feudal days of the past on seeing the moss-covered ruins of some massive stronghold where erstwhile lived some powerful daimio surrounded by his retainers, like a Percy or a Douglas in olden times in our own "North Countree." One can people those empty courts with the gallant daimio or feudal baron riding out armed cap-à-pie at the head of a sturdy band of Samurai, equipped for war, to attack, may be, the fortress of some rival baron, or to join a general levée in some military expedition resolved to conquer or to die ; for by the creed of the Samurai (to which all alike, from the daimio to his humblest armed retainer, belonged) "nothing succeeds but success." Nor was action, however gallant, against overwhelming odds considered an excuse for defeat. Victory alone, their battle-cry, or death ! These Samurai or armed followers were a caste apart, who by their creed undertook no duty or work but that of bearing arms, excepting that of agriculture or the manufacture of swords and other warlike weapons, and waiting on their lord. They received pay and were provided with lodgings and food in barracks in or around the castle itself. Nestling near it for protection was almost always a small town or village, in which dwelt artificers and workmen, dependent as a rule on employment by the daimio or his court. These,

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however, were peaceful citizens, and considered of an inferior class not worthy to fight in battle or to bear the two swords worn alone by the Samurai.

As the name "Samurai" is now frequently used in regard to the fighting spirit of the Japanese, it may be well here to define what it really signified and meant in olden days. It applies to the whole class of those entitled to bear arms, and their descendants, male or female. The fighting men of Yoritono were the first recognised Samurai. Their privileges were increased by Iyeyasu, who hired fighters, and, as previously said, they were like the clansmen of a Highland chief, and considered themselves superior to the rest of the population; they never married out of their own class, and Samurai women and girls waited on them. A Samurai who had lost his lord was called a Ronin, and the latter were as a rule a somewhat swashbuckling class of individuals. The Samurai had one law. First came that of loyalty to his lord; that to his family and belongings was a secondary consideration: he was unable to enjoy life if an injury to his lord remained unavenged, and in many instances he refused to survive his master's death. He had a punctilious code of honour, even stricter and more stern than that chivalry common in feudal days amongst the nations of the West.

Of course, when the daimios laid down their power, this system received its death-blow; and the Samurai as understood in olden days became a thing of the past. Not so, however, the Samurai spirit of the people, which remains as vigorous

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and as strong as ever, and has simply transferred its unswerving loyalty and devotedness, its self-abnegation and unshrinking courage in defence of the feudal chieftain, to a devoted loyalty to the Emperor and an unconquerable love of country and a burning and intense patriotism.

In the Samurai's estimation nothing counted except the issue; the methods of gaining victory or the circumstances attending defeat were hardly taken into consideration. Nor was bravery and self-sacrifice to be found amongst Samurai men alone, but equally amongst the women of that caste. The following regarding a hero of olden days may be quoted as an instance. Yamato Také, the son of the then Emperor, and known as "the heroic Yamato," was considered by his august parent as a youth of a reckless disposition, which character he amply justified by murdering his elder brother for some infringement of court etiquette. His father, to prove his courage, sends him to capture two ruthless brigands. Disguised as a courtesan, he enters the cave where the brigands are feasting, and taking one of them unawares, slays him with a knife concealed in the folds of his gay apparel. As he is about to slay the other brigand, the latter exclaims: "I and my dead brother have been considered the bravest men in the West: to thee, brave child, I bequeath our title; let men call thee the bravest in Yamato." After further deeds of daring, he departs for the war, accompanied by Princess Oto Tachibana, his wife, who insists on sharing his privations and dangers and acting as his squire. He tells her that her place is on the soft

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mats at his castle, and not in the rough life of a camp. In their travels they visit the castle of the Princess Miyadzu, a lady of great beauty and attractions, with whom Yamato falls in love. His wife sees this, but does not complain. He and his following proceed onward on their expedition, and during it Yamato insists on crossing an arm of the sea in a storm, despite the reluctance of the sailors, and laughs at their fears, saying he could jump across the estuary. They are in great peril as the storm increases in fury; to appease the gods, whom Yamato had insulted by his jibes, his princess causes her sleeping-mats to be thrown overboard, and casts herself on them, saying, "In truth my place is on the soft mats, as you say." She sinks beneath the waves, with her garments gracefully folded round her, and the sea becomes still. Yamato returns to Miyadzu, who seems less beautiful to him, and, after a life of strenuous fighting, dies of disease at the age of thirty-two. Such was the devotion of a Samurai wife to her husband. It should, however, be borne in mind that the Samurai differ in this respect from our knights of the Middle Ages: loyalty, obedience, and self-sacrifice were their code of honour, and therefore their lodestone and guiding star, and their action was therefore necessarily not tempered by devotion to religion or chivalry to women. And the Samurai were trained to a dignified repression of emotion, a fervent admiration of strength, an absolute devotion to success, and were, in fact, hero-worshippers.

In the seventeenth century they added letters to arms, and studied philosophy, history, and ethics,

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which made their superiority over the commonality still more unapproachable. They held that "arms and the pen are like the two wings of a bird," holding the sword, however, in greater honour. Even if a Samurai displeased his lord and was dismissed by him, he still, it is said, felt loyalty to his late master; for, according to his ethics, "though a lord ceases to be a lord, a servant does not cease to be a servant." Hero-worship was, in fact, the people's cult; the bow and the sword were the symbols of it in old Japan. A father would say to his son, "See that you bring no discredit on the name of Samurai"; and if his son was starting on an expedition he would add, "Ever cross your threshold and pass through your gate as a man who will never return." In old-world Japan the saying ran: "All sins, great and small, may be forgiven, and no scars remain except two, the flight of a Samurai from the post where he should die, and theft."

If her lord was away, a wife would defend his castle to the last, and kill herself sooner than surrender to the enemy and thus disgrace his name.

As has been previously pointed out, the distinction between the Samurai and the rest of the people arose in the Middle Ages, and was not an ancient classification. It has been very generally imagined that the sword was originally the most highly esteemed weapon of the Japanese. That is, however, not the case. The "bow and arrow" were synonymous terms to "war" in olden days, and skill in their use was deemed of the first importance. The sword ranked after, and the skill and care devoted to its workmanship were immense,

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and resulted in the manufacture of not only beautiful specimens of the swordsmith's art, but weapons second to none in their deadly utility. The sword was admirably tempered, and had an imperceptibly convex blade; great skill was exercised in its forging, and its razor-like sharpness and good balance, owing to the cunning distribution of its weight, gave a maximum effect to its stroke. An almost incredible value was set upon a fine sword-blade, and honours were showered on an expert swordsmith. Spears and halberts were also used as weapons. Japanese armour in olden days was as a rule plate armour, and frequently made of tortoise-shell. Ancient Japanese armour has a somewhat clumsy look to Western eyes, for it was not, as with our knights, made to fit on a man, but to hang as it were on the wearer; so that a Samurai in his full war panoply must have looked as if he were wearing protective curtains. They never possessed a strong war-horse such as carried our knights of old; but the hardy though somewhat weedy-looking ponies that carried them into battle showed, it is said, any amount of pluck and endurance, and in the pictures one sees of these warriors on horseback their steeds look sadly overweighted. Flags were used in battle and also on ceremonial occasions. There appears to have been no lack of noise in their warlike encounters, as drums, gongs, and conches were used to give signals to advance or retreat. The commanding officers carried, as a sort of baton, fans with iron ribs. An attack was not made without due notice to the enemy, which was effected by discharging an arrow producing a

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singing noise in its flight, and this was in the nature of a declaration of war.

In the extremely ancient days, the battles seem to have consisted of a number of single combats between the champions of the rival forces, and there was no unity of action on the part of the mass of the combatants on either side. But after the Mongol invasion of 1274 their tactics were partially changed, and they adopted the plan of attacking in phalanx. This style of fighting was called the Yamato style, that is, the subordination of the unit to the general plan.

In the eighth century they sent men of light and leading from Japan to study civilisation and the art of war from the best sources in the Middle Kingdom (China), who brought back as the result of their investigations, amongst other things, the theory and maxims of war as laid down by the Chinese generals Sung and Ng, and these maxims of the art of war were carefully studied by the Japanese, and some of them might not be out of place even in a military text-book of to-day, and are still worthy of careful attention. For instance, in these rules of war it is laid down that "an army undertaking an offensive campaign should be twice as numerous as the enemy, and if the attack is on a fortress, ten times larger." "When the enemy holds high ground, turn his flank, and do not deliver a frontal attack." (If this maxim had been borne in mind, perhaps our attack at the recent battle of Colenso would have been differently conducted, and maybe with more satisfactory results to our arms.) "When the enemy has a mountain or a river

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behind him, cut his lines of communication." (That would seem excellent advice, if practicable.) "If a march has to be undertaken, make celerity your first object." (This the Japanese appear to have adhered to most strictly in their recent advance in Manchuria.) "Pass no copse, enter no ravine, nor approach any thicket until your scouts have explored it fully."

There is nothing new under the sun, and these worthy old Chinese generals seem to have had some considerable insight into the art of war at that date, and to some extent of strategy and tactics suitable for to-day.

It was the duty of the daimios to supply men and horses in time of war for the forces of the Shogun, and to train his men in military exercises in time of peace. These levies were made in somewhat similar fashion as in feudal times in Europe; the fiefs of these territorial nobles were assessed at the estimated total yield of rice of their territory, and it may here be added that until recently, in order to prevent a scarcity of food, the exportation of rice was strictly prohibited. The actual power and position of the Samurai have disappeared, but sad it will be for Japan when the virtues that system inculcated pass away; nor does it seem there is any possibility of their doing so, as in the past the spirit of loyalty, filial piety, and bravery constitute the fundamental character of the nation.

In the same way that we borrowed many of our literary ideas from Greece and Rome, so Japan did from China and Corea, adopting later Buddhism and Indian philosophy from Corea, it is said, about

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the year 552. The Shinto religion is the most ancient one in the country. Its temples are neither striking nor decorative, but have an air of solemnity ; they are built in the form of an improved house, and have at one end a mirror. Shinto means literally " the way of the gods," and this religion is simply an expression of reverence associated with the mysteries of existence ; it has no doctrine to be doubted, no law to be violated or ornate and complicated ritual to be broken. Its tenets are the forces of nature, the spirits of ancestors, an awesome wonder and reverence for the marvels of heaven and earth and man, and amongst its obligations are an unswerving loyalty to the Emperor as the father of his people, and ancestral worship. As in ages past, the Emperor pays a visit of homage to the spirit of his ancestors to a Shinto temple on the date appointed in ancient days, the 9th of February. The living recollection of the dead is deeply rooted in the heart of the Japanese, and many a reverential visit will have had to be made by widows and orphans to the family tablets or to a Shinto or Buddhist temple since the 9th of February 1904 (when the recent sanguinary struggle between Japan and Russia began), to the memory of some departed hero who fell at the call of duty in the Pacific or in Manchuria.

As in olden times, so now the people of Japan see death not as a terror and a severance, but as a passing to some higher happiness, some mystic purification for the wicked, the pathway to a home of bliss, not alone as lost to this life and taken from loved ones here. In that they stand alone amidst

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the nations of the earth, and thus they worship the *manes* of those who have passed away; their ancestral worship is for the peace of the father or other departed friend, who may walk before them in earthly form no more. Whereas in China filial obedience has the first place in the hearts of the people, the spirit of old Japan placed the highest reverence on feudal loyalty, obedience, and self-sacrifice.

The artistic temperament of old-world Japan is nowhere better manifested than in a visit to a Buddhist temple. Entering a heavy, elaborately carved ironwork gateway, wrought in the most beautiful devices which can be formed by the skill of man, its posts guarded by enormous dragons, one passes a smaller court with massive stone or iron lanterns on either side, and then enters the temple itself, decorated with gilt and lacquer, with flowers, leaves, birds, and beasts exquisitely inlaid in its walls, pillars, and roof. Within are shrines and images and brocaded hangings, rich with embroidery work, unequalled in fineness and beauty. A visitor to these temples feels himself far away from the busy hum of modern life, surrounded as he is with shaven priests in old-world vestments, silent worshippers, clouds of incense, and the sound of deep-toned drums and silver bells.

The Buddhist gods are very numerous indeed; amongst them is Binzaru, who is believed to have the power to cure all human ills. Another is the patron of children and travellers; there are three monkey-gods, seven gods of luck (the number seven, by the way, is also esteemed a lucky one in other

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lands). Another deity is Ebizu the Fisherman, who has just caught a bream called Tai, and is esteemed as "the honest labour god" (a sort of Japanese John Burns). There is also the god of plenty, and Bishamon, the lucky god of war.

It is claimed by some Japanese writers that they do not worship these images as idols, but reverence them and pray to them for intercession, as is done by those of the Catholic religion to the saints of their Church, and that their precepts and ethical rules are exactly the same as those of the Western world, though some of their points may be more developed in Japan, whilst some points might be more developed in Western nations. Both in the Buddhist and the Shinto religions, ancestral worship is a cardinal feature, and in fact the worship of the Imperial Ancestor is a cardinal point in the national worship. They worship the Imperial Ancestor as the father and the guiding spirit of their ancestors; hence their intense loyalty and patriotism.

"Bushido" is the name which they give to the principle of their knightly code of honour and moral precepts. To attempt to define what that means in a few words is difficult, as it is the totality of the moral instincts of the Japanese race. It inculcates self-effacement, benevolence to all, even an enemy, rectitude, veracity, self-mastery, the maintenance of equanimity of temper under conditions the most trying in war or peace, of composure and presence of mind in sudden dangers, of fortitude in times of calamity and reverse: to these primary virtues of a man of action or a soldier of any race are combined filial piety and obedience.

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Regarding the former, namely, "filial piety," Mr Spencer considers it "a waning trait in an evolving humanity"—yet still one steadily adhered to and faithfully kept by the Japanese people as a whole.

Whether it is owing to the religious faith handed down to them from other days, in the bulk of the Japanese people the doctrine of self-sacrifice for others is ingrained, and acted on in its highest form in some instances. To quote an ancient legend of one instance of conspicuous unselfishness—though no doubt countless others could be instanced—namely, that of Chojā Sama, who to this day is revered. Sama was an old man living in a village near the coast, who had in early life been a fisherman, but in later years, by patient industry as a small farmer, had acquired a comfortable affluence to enable him to pay the rent of his land and his other obligations without difficulty. His house was on a hill overlooking the sea, and around it were his barns, wherein were stored his rice and other cereals which a bountiful harvest had brought to his store. The tide had receded one evening more than usually far from the shore, and nearly the whole population of the fishing village had gone to gather shell-fish, and had followed this avocation far out on the sands. Chojā Sama, who was looking from the hill, saw far out to sea an enormous tidal wave, caused probably by a submarine earthquake or other disturbance, approaching towards the shore. He knew that unless the villagers retreated at once the wave would engulf them. How to warn them was the difficulty. Without an instant's hesitation he set fire to his



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barns to attract their attention. They, seeing the conflagration of Choja Sama's barns, came back to render assistance. Their lives were saved, though all the village level with the shore was swept away by the mighty tidal wave. Choja Sama's barns were destroyed, and to his dying day he became a poor man. In Japan they have, however, deified his memory, as an instance of absolute unselfishness and self-sacrifice and readiness of thought and action in an emergency. And modern Japan has inherited this spirit from Japan of the past.

After centuries of intermittent strife from which Japan had suffered prior to the shogunate of Iyeyasu (1603), he and his successors eagerly aimed at the improvement of social life, and did all in their power to encourage the arts of learning, which during the period of warlike strife had sunk into abeyance. Their policy was that of excluding missionary influence, as they deemed by so doing they would insure the country from internal and external complications. But their policy of exclusion did not include all foreign traders, and both the Dutch and Chinese were permitted, under certain restrictions, to transact business at the port of Nagasaki, and to render that aid to the material progress of the country. They held, rightly or wrongly, that the missionary was often the precursor of armed force.

During the shogunate peace was restored, cities and towns grew and prospered, and the condition of the agriculturist and the artisan was much improved.

In order to prevent feuds and strife betwixt the

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various daimios, or their joining in rebellion against the shogunate, and as a guarantee for their loyalty, they had to travel from their fiefs yearly, and reside at Yedo during a part of the year, and leave during the rest of the year a part of their families at their town mansions, as hostages for their peaceable behaviour and loyalty.

The journeying to and from the capital of the daimios was made in considerable state, the more important travelling with immense retinues of armed retainers or Samurai, so that their progress from their castles to Yedo or back was made with much pomp, and at a pace of dignified leisure. These journeys were exceedingly popular with the Samurai, and it is said the longer time they were on the way the happier they were.

Some of these daimios were immensely wealthy, and used to spend their money lavishly on their arrival at the capital. One of them, a prince of Sendai, on a certain occasion was more than usually extravagant, and during his residence at Tokio was in the habit of inviting all the geishas or ballet-girls to entertainments at his palace, where they received handsome presents. The Shogun hearing of this, however, interfered, and treated the matter in a paternal spirit, saying if Prince Sendai had so much money to give away, he might as well spend it for the benefit of the State, and ordered him to construct a canal or moat round the immense grounds surrounding the Shogun's palace.

The life of one of these nobles attendant at the capital, away from the more active, strenuous, and busy existence at his castle in his own province,

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without an army to command or principality to rule, must have been irksome in the extreme; though they had no doubt certain important duties as councillors to fulfil, and also met at the capital their brothers of the nobility. They had, moreover, jousts and tournaments and other competitions, such as friendly assaults-at-arms, and probably did not lack other amusements. In common with the other Samurai, they did not as a rule patronise the drama or go to the playhouse, as it was then considered beneath their dignity to do so, and in some provinces the Samurai were forbidden to attend theatres. Fencing was greatly practised and exalted to a fine art; a family feud could be wiped out in blood alone; one death was fortunately, however, considered sufficient, and the feud was then at an end. Assassinations with the sword were not infrequent, sometimes for reasons of state or politics, sometimes for private revenge. They were considered under some circumstances not a crime, but a sacred duty; so sons avenged their fathers, Samurai their lords, and even women thus avenged wrongs.

The shorter sword of the two which a Samurai carried was not as a rule used, as the longer one was, for combat with an enemy. It was kept, if need be, for *hari-kari*, or self-destruction, and the mode of suicide was usually by disembowelment, and frequently done to wipe out what would seem a trivial slight, but held to be unbearable to the Samurai code of honour. This class learnt to fight, ride, and shoot, and all their customs and military code of honour were not the passing phase of a rude state of society,

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but the legalised custom of centuries. The order of ranks in olden days was as follows:—First the Emperor, then the Shogun and daimios, the Samurai or military families, the agricultural and farming population, the artisans, and lastly the mercantile or trading classes. So one reads in records of ancient days of hunting, fishing, love and war, but not of commerce or money.

The Emperor sometimes exercised his prerogative of mercy. To quote one occasion:—Whilst Japan was closed to missionaries, a Father Sidotti, an Italian priest, arrived and was at once arrested. The Emperor, hearing that he was unacquainted with the edict against the admission of foreigners, thus decided as to his case: “Since he has come here in ignorance of our laws, instruct him in them, succour him, and send him away safely.”

Even when the Mikado was living immured in his palace the life of a recluse and apart from the world, the feeling of loyalty to him was but dormant and ready to awake should the occasion arise, and this was especially the case amongst a large number of the daimios. Nothing so became these men as when they gave up their princely revenues, their power, patronage, and state, at a later period in the history of their country, at the call of duty and for pure, high, and patriotic motives. So the old order changeth; and before I proceed to trace the transition from old-world Japan to Dai Nippon of to-day, it would be well to add that though, no doubt, they have copied much from others in the past, such as the Buddhist faith from China, as well as in olden times her

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system of jurisprudence, courts, and judges from that country, yet the Japanese have an individuality and an inventive faculty of their own. Who can look at the elaborate and ornate architecture of the temples near Nara, and deny the artistic ability of Japan at a remote age? Nara was the imperial capital preceding Kioto, and what is known as the Nara period of the art of Japan is generally considered as the period during which the artistic talent of the country was at a very high level indeed. It corresponds to the eighth century in European history. The highest excellence of art attained during that period was in the images of bronze and wood, and also in the production of lacquer-work. The pictorial and architectural talent of that period—and especially the carving and artistic working of metals—shows a courage of effort and a breadth of conception which could only have been produced by men of intellect and artistic feeling of a high order.

The Japanese of a thousand years ago are the same as those of to-day; they possess the same originality combined with the same receptivity and power of intelligently adapting institutions and products from distant shores to the requirements of their native land.

CHAPTER IV

The Eden of the East

IT were difficult to imagine a group of islands more beautiful in their general physical features than those of the Empire of Japan, which consists of six larger and hundreds of smaller ones, all of volcanic origin. There exist within its borders extensive areas of steeply mountainous country, interspersed with valleys teeming with luxuriant forests and richly clad with bountiful and picturesque vegetation. The islands, in fact, alternate between mountain ranges, rugged upland regions, wide plains, and lands consisting of endless succession of dale and down and level field. The northern portion of the main island is extremely mountainous. The country generally is extremely fortunate in its climatic conditions, varied though they are in different parts of the empire; and whilst it enjoys a temperate climate in the northern group of islands, and a subtropical one further south, all of them are well watered and favourable to health in man and luxuriance in vegetation.

One of the most striking objects in the country around Tokio is the volcanic mountain of Fujiyama, situated in the island of Nippon, in the

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province of Saruga, on the frontier of that of Kai. This peerless mountain, which rises 12,395 feet above sea-level, is one of the most beautiful objects of the kind in the world: its slopes are cultivated for the first 1500 feet; then a forest climbs nearly 8000 feet on one side, above which is the region of rocks or scoriæ. Except during two or three of the summer months, its summit is snow-clad. Fuji-yama stands like a sentinel, watching the beauteous plains below, and surveying them from a throne of mist, from a robe of clouds, in a diadem of snow—a diadem radiant with rose-coloured and golden hues in the gleams of the rising or setting sun. It is considered by the Japanese to be sacred, and pilgrimages are made to its summit, and temples erected on it for votaries to worship at. Daimios and persons of rank are said to consider it beneath their dignity to perform this pilgrimage: most of the pilgrims, therefore, belong to the middle and lower classes. Their dress is peculiar and distinctive; it is of white cotton, and is stamped with various mystic characters by the bonzes or priests, who for that purpose occupy the small temples around the crater during the season. A dress sometimes performs the journey more than once, though worn by different persons, and the more numerous the stamps or evidences of visits to the mountain, the higher is its value in the eyes of the devotee about to undertake the pilgrimage. The origin of this mountain, being looked on as sacred, is traced to the time when Shinto, the founder of the religion of that name, took up his residence on it, and his spirit was supposed to

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have influence to bestow blessings. The pilgrims to Fuji-yama and other sacred places carry staves like alpenstocks, on which are inscribed the names of the shrines they have visited. The ascent presents no great difficulty, and by a sturdy pedestrian can be accomplished in one day, though many prefer taking two days. It is only sufficiently clear of snow to permit of its ascent during the months of July and August. At its summit, as the visitor takes lunch peacefully close to the bald head of Gigoku, or "big hell," does he reflect on the legend that the mountain itself, in prehistoric times, is said to have risen from the bowels of the earth through the upheaval of a terrible earthquake, and that at the same time the Lake of Hakoné is said to have been formed in a place hitherto all dry land and covered with bounteous crops of grain. To the Japanese, the mountain of Fuji-yama is dear as the lodestone of their existence, hanging as it does between the stars of heaven and the mists of earth. It has been poetically said: "Fuji dominates life by its silent beauty: sorrow is hushed, longing quieted, peace seems to flow down from that changeless home of peace, the peak of the white lotus." Still, one can never be too sure of volcanoes, and Fuji-yama was an active volcano two hundred years ago, when in 1707 it belched forth flame, fire, and lava, causing terrible devastation and enormous loss of life. During this eruption ashes are said to have fallen at Tokio, sixty miles distant, and it would not then have resembled "a changeless home of peace" or a "white lotus"—rather a passion-flower.

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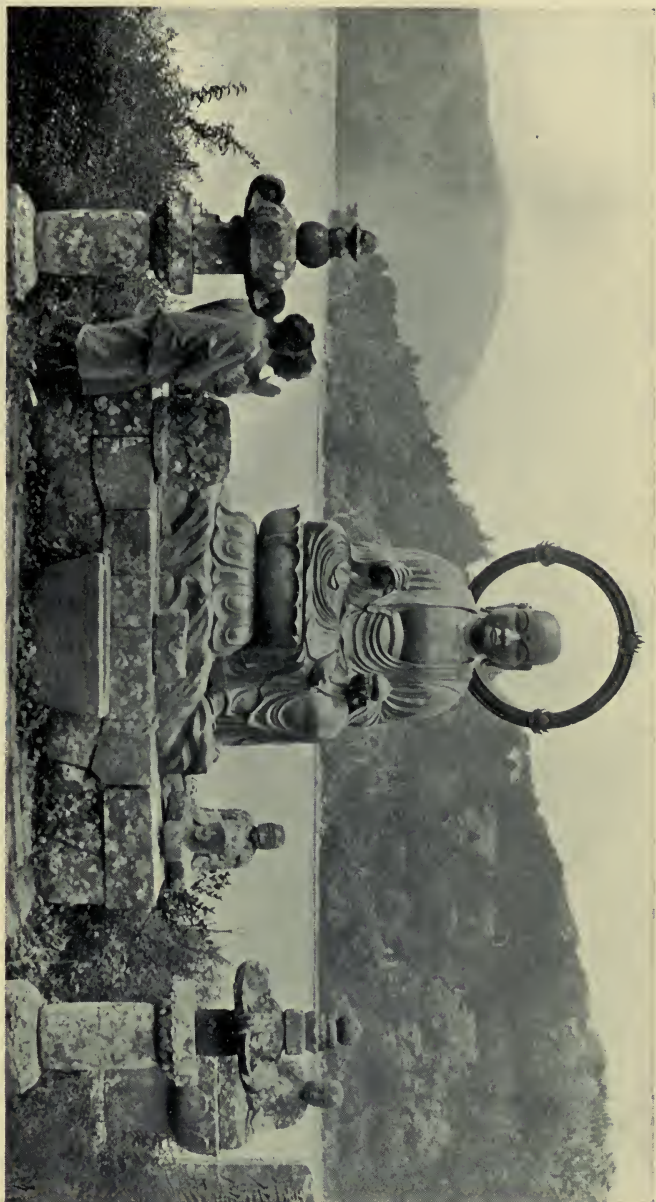
The Alps of Japan are the mountains running through the provinces of Etchiu and Huda, and are well worthy of that name.

Around Nikko, where are the mausolea of the two greatest of the Tokugawa Shoguns, Iyeyasu and Iyemitsu, his grandson, stretch a range of mountains beautiful and picturesque in the extreme. Asama-yama, another mountain, is an active volcano, and rises to a height of 8136 feet. Amongst other highland groups of hills famous for their scenic grandeur are those of Huranu, whilst the mountain of Myo-gisan presents also a cluster of pinnacles, sharp and rugged in aspect, though of no great height, being only 3800 feet above sea-level. As a rule, the mountain scenery of Japan is soft and gentle and undulating rather than rugged and grand.

There are few countries in the world in which the lakes and mountain lochs are so numerous and so picturesque in their surroundings. Some of them are of considerable magnitude. When the weary traveller ascends Hakoné Pass and reaches its summit, the welcome sight bursts on his vision of the beauteous Hakoné Lake. He naturally wonders how this sheet of water, about a mile and a half long by a mile wide, and said to be unfathomably deep, ever came to be situated where it is, thousands of feet above the level of the sea. It is surrounded by hills, and, as previously noted, it is surmised that it is the crater of an extinct volcano, and abounds with fish of several kinds and excellent quality. The journey to it from Odawara up the pass is very steep, and paved with round boulders

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and slabs of stone so smooth as to afford but an uncertain footing for horses, and necessitating the use of the straw shoes of the country for pedestrians. The scenery on the way is magnificent, and the boldness of the ascent tempts one, not unwillingly perhaps, to rest awhile and admire the peeps of the Pacific Ocean as it washes the shores of Enoshima. The overhanging foliage of the luxuriant trees forms at times a natural frame to those ever-varying and entrancing pictures. Forest trees of singular beauty grow in all the ravines—fir, oak, cedar, cryptomeria; and numerous little busy, brawling streams of bright water rush under the rustic bridges on one's way, or rest awhile in cool and inviting pools before pursuing their onward course to the sea; and all combine to make the journey a most enjoyable one. The difference in temperature and the rarefaction of the air are distinctly perceptible on nearing the summit. When I visited Hakoné the scenery around it struck me as very similar to that one sees either at one of the beautiful Scottish lochs or Cumberland lakes, except that on that occasion the air was clearer and more rarefied than one usually finds in the British Isles, and the profile of the mountains was clearer and more distinct, and left less to the imagination. There was also another difference. On one side of the lake was a colossal bronze statue of Jeso Sama, one of the disciples of Buddha, a god whose attributes are said to be compassion and mercy. It is a most impressive work of art, not only from its immense size, but from the power and grandeur of its execution; the face bears at



BRONZE STATUE OF TESO SAMA AT HAKONÉ LAKE.

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once a benign look, and yet gives one the impression of the fixed gaze of the mystic and of eternity. There were several worshippers there at the time I visited it, who threw libations or offerings of water to the god into a trough in front of the image. As a rule there is also a small vessel of stone for holding water at a short distance from all shrines, it being the invariable practice of devotees to wash their hands before offering a prayer. Around the head was an open-work glory, also made of bronze, and somewhat similar to those depicted in pictures or statues of saints in Catholic churches. The worshippers of Jeso Sama believe him to be, it is said, the guardian of the road to either heaven or hell; he is supposed to have the power to lead to the one—the place of happiness—and to arrest the course of those wandering to the other—the place of misery. The baldness is evidence of the god having been a priest before being canonised, and an excrescence in the middle of the forehead is a proof of the frequency of bowing the head in prayer during lifetime. The placid surface of the lake and the tree-clad hills beyond form a beautiful background to this grand and colossal work of art.

In bronze-work, in the conception of the idea in a statue or in the elaborate workmanship of a massive gateway with open-work tracery, or in an artistic vase, the Japanese certainly excel. It is also beautifully finished, and all the details carefully thought out by an artist's mind. In their bronze-work, large or small, there is nothing crude, commonplace, or in the groove, but each work seems to be the result of brain-power, and is not

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merely a mechanical production, but has an individuality of its own. This may be caused by the fact that all classes of the people have a great love of the beauties of nature, and will travel immense distances to see some famous piece of scenery. A Japanese traveller will walk hundreds of miles to see some famous garden, and when the last turn of the road shows him the irises of Horikiri, or the thousand cherry trees in full bloom at Yoshino, he feels as happy as the proverbial king. In fact, the love of beauty and the love of nature are the birth-right of the humblest Japanese, and its spirit is more engrained in the people of those islands than in those of any other nation.

Near Lake Hakoné is a temple erected over the remains of and dedicated to a Shogun who lived some hundreds of years ago and was deified. It is approached by a magnificent avenue of trees fringing a long flight of stone steps. It would be almost impossible in words to describe the grandeur of immense and stately trees; it has to be seen to be fully realised. In the foreground are two large bronze lamps, and they are usually kept burning all night.

Not the least attractive feature of the country is the scrupulously clean and picturesque tea-houses, usually to be found dotted here and there on the hillsides and near all places of beauty or interest, where the tired traveller, satiated with sight-seeing or weary with the heat of the noonday sun, may be invited by the aged proprietor of one of these rest-houses to enter, or, as he humbly puts it, "to honour his dirty hovel" by doing so—depreci-

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ation of oneself and of one's belongings being a polite way, amongst the Japanese, of addressing those whom one considers one's superiors. Should one assent, one finds the description maligns the place, which looks for all the world like an enlarged doll's house,—surrounded with gardens artistically arranged with clusters of trees and shrubs, inviting lawns, rockeries, and bright with flowers, and with probably a stream dashing through the grounds; in many instances a pond within its bounds, from the banks of which—though I confess I had never any ambition that way—one can sit on a bench and catch gold or silver fish.

On entering this spotlessly clean little abode, your way is blocked by gay little mousmés, who rub their hands together and bow and hiss their obeisance and give you tea—theoretically they do not sell it; but you give them a present. Only three halfpence for five cups is or was the nominal charge, though it were needless to say no European gives so small a sum. They used also to supply you with small Japanese pipes, and not improbably fill them with tobacco, and light them for you. These pipes will only contain enough tobacco for a few whiffs, so the filling and relighting process has to be not infrequently done by the little maid who waits on the visitor. To stay and think awhile at one of these fairy little dwellings, is a restful and pleasant change during a day's excursion, and the tea is generally most refreshing and good, as are the fruits they supply to visitors.

Gardening and its study as a fine art came in at the same time in Japan as the tea ceremonial. No

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art in Japan has been followed with greater fidelity to nature than landscape gardening. By them the garden is regarded as a poem or a picture, and they consider it can alone be enjoyed as it harmonises with nature and natural scenery. Their gardens are an antithesis to the Dutch style; in them one finds no straight walks bordered by square-cut yew or boxwood trees, nor are their flower-beds laid out with the geometrical precision and the gaudy style of a patchwork quilt, often adopted in gardens elsewhere. Rather they believe, as nature teaches, there is a beauty in irregularity, a charm in the unexpected, a harmony in differentiation; and so these people, close to the knees of nature, follow in miniature in their gardens what nature teaches with its natural charms. The herbaceous borders now adopted in many English gardens are a step in the same direction. It would be difficult in words to do justice to the gardens at Shiba and Uyenô, and the palace gardens. Most of the temples have large gardens attached to their bounds, but beautiful as they are, they have formidable rivals in those at some of the tea-houses. Nearly all the gardens have their rocks, their bridges, and their winding paths; and however small the space may be which they occupy, their artistic designers endeavour to give, and usually succeed in presenting, a natural effect of beauty and of distance to the eye.

Foreigners appreciate best the acres and acres of wild scarlet azalea which grow in almost impenetrable thickets near the famous temples of Nikkô and Nara. The arrangement of flowers is a science, almost a religion, in Japan. Each month has

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with them its special flower—the plum blooms in January, the peach in February, the cherry in April, the tree-peony and azalea in May, the iris in June, the lotus in July, the fugo in August, the chrysanthemum and maple in October, and others later in the year. The chrysanthemum is the imperial flower in Japan. As a conventional design the sixteen-petalled chrysanthemum is used as the imperial badge of Japan, as the violet was in the days of the Empire in France. The Aoyama Palace gardens are very large, and are laid out according to Japanese rules in lakes and islands, bridges and arbours, rocks, little dells full of maple trees, and small hills crowned with strangely shaped stones.

At the imperial garden-parties, given in the month of October, there were armies of chrysanthemums sheltered in large pavilions of pure white wool, open at one side of their length to the gaze of the admiring crowd who had been invited to behold them, and it were needless to say their colour, their shape, their arrangement, and their general loveliness would delight any flower-lover in the world.

The double cherry is the Empress's flower, and a garden-party is usually given by Her Majesty each year at Hama-Rikya, the Cherry Blossom Palace by the Sea, when these flowers are in full bloom in April, and the trees glisten with the mass of snowflake-white blossom that almost hides their branches in its soft embrace. It may be mentioned in passing that at these imperial garden-parties the ladies are expected to wear European dress and the men frock-coats. In Japan, flowery April, as

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it is called, is one of the most delightful months of the year, neither too hot nor too cold; and not only is every place where flowers are to be found crowded, but even the seaside attracts picnic parties bent on shell gathering.

Before one leaves the subject of Japanese flowers, one might add that in all houses, large and small, in this country one finds an artistically arranged group of flowers in a bronze vase in a place of honour, which have been the cause of much care and thought to the gentle lady who has arranged them.

The forests of Japan cover 59 per cent. of the territory, and have been under the direct protection of the Government since the ninth century, when the Emperor of the day issued a proclamation against the undue felling of trees, and ordering in a general way the protection of all wooded land. Japan presents a remarkable combination of subtropical and temperate vegetation—the tree-fern, the feathery palm, bamboo, banana, growing with the oak, the beech, and coniferæ in great variety. The evergreen oaks and the maples are the finest of all Japanese trees, whilst the *Rhus vernicifera* or lacquer tree, *R. succedanea* or vegetable wax tree, *Laurus camphora* or camphor tree are among the remarkable or characteristic trees of the country.

The numerous kinds of pines, firs, beeches, and other forest trees lend variety and every description of hue to the sylvan scene, lit up here and there in spring by the blossoms on the trees or a bright cluster of some lovely flowers, variegating the

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mossy glades of the forest. The tints of the maple foliage, bright green in summer and brown-red in autumn, contribute in no slight degree to the beauty of the landscape. A Japanese statesman, the Minister of Agriculture, has recently written that in his belief "from earliest times the love of sylvan growth has had a marked effect upon the lives and characters of the people," and it is often claimed that the burning patriotism of the Japanese is to some extent owing to the profoundly sympathetic influence exercised upon them by the beauty of their surroundings.

Although in recent years much felling of trees has taken place, there still remain 56,000,000 acres of practically virgin forest, and a great deal of re-forestation is carried out yearly, not only on land held by the State, but also on that held by private proprietors. This not only conduces to the beauty of the country and its natural wealth, but the large amount of forest land both favours irrigation by aiding the collection of a plentiful water-supply to fill the streams and rivers, and also conduces to making the climate cool and more equable.

To my knowledge, the island of Hong-Kong, when a bare rock, was almost unbearable in the summer time, from the dry, arid heat; but since the mountain-side has by the constant afforestation work been clad with trees and verdure, it has greatly improved the climatic conditions of that British possession, and conduced to the health of the residents.

In Japan the climate differs so much, owing to its extreme length from north to south, that it is

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estimated that no less than 800 species and varieties of trees are well suited to Japan, covering the indigenous growths of tropical, subtropical, temperate, and arctic climes.

There is hardly a town in Japan that has not near it its waterfall or its lake and attractively beautiful gardens. Owing to the fact that the lakes are many of them at such a high elevation above the level of the sea, the waterfalls of the country are not only numerous but grand and majestic, in the mighty rush of the waters dashing over the brink of the overhanging rocks and rushing with mighty force and rumbling roar, in foam and spray and swirling stream, to the depths below. Amongst those falls I visited was the cascade of Jiu-ni-so. The grandeur of this fall and the picturesque beauty of the spot attract many visitors to Japan, whilst there are not a few of the inhabitants who believe its waters have curative properties for a variety of ailments, and in that belief enjoy a douche bath in the swirl of its waters.

To be away in a forest of Japan, if even for only a brief space,—those forests with their solemn grandeur, away from the bustling world of to-day,—is to my mind quiet happiness; a forest always seems to be a temple of perpetual peace, with its solemn pontifical pines standing shoulder to shoulder, sighing in the breeze, and filling the air with fragrant perfume after the passing shower. Towering above the other denizens of the forest glade, one gazes on—may be—some sturdy oak, which with centuries of life and strength has weathered the winter's blast or summer's gale,

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and still survives. The maple, bright in its varying hues 'twixt spring and autumn tide; the beech, gloomy in the shade, but gleaming in the sun with aureate hues; the feathery undergrowth, the wisteria, hydrangea, or other flowering creeper or struggling flower, envious to catch the rays betwixt the sylvan leaves,—all take one away from the rushing race of life, away from where men and women strive for riches, place, or power, believing that in them dwell happiness and peace. 'Tis not, methinks, in dignities or power that comfort comes, but in a mind contented with its lot; a restful soul comes by the grace of God, health and contentment. Perchance in one's wanderings in these mighty forests of Japan one finds real human happiness: that comes, however, oftentimes to those who seek it least. Some of the paths through the forest may lead one to some secluded shrine, near which a spring bubbles forth bright water, pure and pellucid as crystal rock.

The rivers of Japan, though numerous, are of no very great length. The longest—Toneqawa—stretches 170 miles in the province of Kōdzuke, winding its way to the Pacific Ocean. In its course it is fed by numberless tributary streams from the highlands. These form quite a network in the lower portion of the country, and facilitate transport to the coast. At the beginning of summer, after the melting of the snow, floods and inundations are not infrequent, coming sometimes as a blessing in disguise, for they irrigate the valleys and fertilise the crops. There is excellent fishing in many of the rivers, and that quiet pursuit, at

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one time the joy of Isaak Walton, has nowhere more numerous devotees than amongst the Japanese. Indeed, one learnt that any spare time they could snatch from their grim military duties during the war in Manchuria both officers and men often passed quietly in enjoying the angler's art. Many pleasant days can be spent by the visitor to Japan trying to lure the fish in some pool or in the currents of the rivers and the streams, and, though the fish run generally smaller, excellent sport can also be had from the banks of some picturesque mountain stream. Should the fish be slow to rise, one can sit and smoke and look at the glorious panorama before one—in the distance the tree-clad hills of various hues, bright with greens and browns, the feathery palm or thorny cactus; in closer view below admire the rich vegetation in the vale, with the river like a silvery serpent gliding forward in its midst. In the distance, too, may oft-times be seen glimpses of the mighty ocean, with some fishing craft scudding along, bright with sails of red or brown, bearing a lusty crew plying their hardy trade. Perhaps some steamer is seen, with its track of fleecy smoke, bearing onward to some distant clime goods or messages to those one has left behind. Beside one, the current dashes onward with ever-hastening force, and swirling past rocks and boulders plunges swiftly over the falls into a foaming caldron formed by its daring leap; some part lingers in eddies and tranquil pools and rests in the wild race, whilst the torrent rushes onward from the mountain to the sea.

And the river, having left the beautiful and

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picturesque above, is but travelling to the beautiful below, for it is difficult to conceive more attractive coast scenery than is to be found on the shores of these islands. One of the brightest gems of loveliness in that respect is to be found in the island of Enoshima—the island of the Tortoise—and the coast-line opposite and around Kamakura. And how much more euphonious the names of Japanese places are than with us! Bognor and Broadstairs have their charms, no doubt, but their names hardly describe the beautiful as the word Enoshima does the island of that name. That little islet of the Eastern sea is one round which legend hangs its veil of mystery, as it is sacred to Benten-Sama, the goddess of true love and good fortune. Over those who win their living in the deep, the fishermen and boys, Benten is believed to be ever watchful and kind, and is looked upon as their protectress. She was, along with many other Buddhist divinities, banished from her temples at the time of the “Purification of Shinto” about thirty years ago; but her votaries notwithstanding still adhere to their simple faith in her goodness, and the fisher-folk and others still worship at her shrine, and offer her their humble tributes.

One stormy night, after a somewhat lengthy journey, a friend and I arrived at Kamakura on our way to this island, and put up at a cosy little hostelry, or, as they call them, “tea-house.” Throughout the night the howling of the wind and splashing of the rain against the roof and shutters of our comfortable though small place of sojourn, together with the sound of the breakers ceaselessly rolling on the

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shore, kept us wakeful; but the next day the morning broke fine and clear and the storm was over, so we were up betimes and soon on the beach and strolling by the sea, which was then softly lapping the sparkling sands, and moving its weary billows as if tired by the rough play of the night. The air was full of life and salty freshness to brace the body and the mind of man. In the gleam of the morning sun Enoshima stood up clear and bright and looked a lovely spot, cradled in the sea and nestling by the larger island of Japan. Its rocky heights stood boldly out in the pellucid atmosphere of the Eastern seas, clad here and there with trees, here bare and rugged to the storm or blast, whilst beneath its heights nestled its quaint and homely little town.

The gleaming sunshine striking on this verdure-clad islet, interspersed with hills and dales, all alike beautiful in their light or shade, would have filled an artist with delight. Having rested awhile on a sand-dune and enjoyed this lovely view, a slight breeze sprang up, and we could hear the rushing sound of the breakers dashing against the rocky shore, whilst on the green dunes behind us the pines sadly sighed their song as the salt breeze moved their branches to and fro. The tide having fallen, we were able—partly aided by a picturesque but essentially rickety wooden bridge—to cross over the sands to Enoshima, the home of all the shells in Japan; and those that are not gleaned on its bare shores are brought to it by other hands from far and near. Round the coast of Japan nearly every fish that swims is found, and all the

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shelly denizens of the deep, for in its islands the icy seas from the Arctic regions beat against its shore, while further south the warmer waves from sultry climes bring other fish and flora to its strand.

To the inhabitants of this isle the sea is their one treasure-house, providing for their simple wants; from it are brought the fish they subsist on, the thousand and one lovely shells strewn on its shore, from which they gather a harvest, selling them to dealers who come from afar to acquire them, and for some of the rarer kinds large prices are obtained. The shells are of varied shades and hues, some tinted like a maiden's blush, glinting with the glisten and sheen of lustrous opal, others as white as the virgin snow, mellowed by the sheen of the pearl to which they are allied. Then one sees the nautilus with pouting lip ready to murmur to the listener's ear the secrets of the sea. Poor shells! to have to leave the vasty deep to be arranged like prisoners in prim rows in some museum, labelled with Latin names which would break the heart to speak or spell!

On reaching this island we passed through a small hamlet, clambering up its steep street, lined with pretty little houses, used as stores for these treasures of the deep. Over each of these shops hangs a small bannerette of white and blue with strange devices on it, fluttering in the breeze and serving as a shop sign to attract the passers-by. We made a few purchases of these lovely specimens of nature's handiwork: and the riches and beauties of the world of water that encircles the earth we

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tread on are indeed a marvel, and throw into the shade the art of man.

Norma Lorimer said in one of her books that the best people never go to what they came to see, whilst we, not having reached that stage of human perfection or the reverse, determined to climb and see Benten-Sama's temple and explore the mystic caves on the other side; and so we climbed higher and higher, passing terrace after terrace of the island stair, viewing here a shrine, there some weather-beaten stone lanterns, and again some *torii* (gateways)—all with their air of having been left on one side like things of the past, and crumbling into decay. But a few pilgrims we came across, carrying their staves and a tribute of some flowers to the shrine, showed that its votaries are still constant, and if the outward temple to Benten-Sama is nearly a thing of the past, there are still those who go to seek love and good fortune at her shrine.

We had good fortune in the weather, for a more beautiful day to visit this island and see its views it were difficult to conceive. The light all through Japan is marvellously strong and pure, but at Enoshima it has almost a colour of its own, a colour reaching the eye with a million vibrations, like the sheen of the radiant opal or the gleam of a crystal rock, pure as the dew of heaven, sending forth its lustrous fire, dancing, alive, and iridescent in the glorious sunshine and pellucid air of Eastern climes.

We then clambered up some steps higher up the rocky cliffs, our pathway guarded on each side by an avenue of trees reaching an inn perched on the summit, with a splendid seaward view. From the

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highest crag, fit for an eagle's nest, one gazes on the sea, its colour azure blue, save where, lit up by the setting sun, it sparkles like a ruby jewel glistening with streaks of burnished gold, whilst in the far horizon, fading into haze, the island volcano of Oghimo sends forth a thin spiral column of smoke. Not far from this island, from a reef in the depths of the sea, the beautiful glass rope sponge, called *hosugai* by the Japanese, is said to be gathered.

Here we had arranged to pass the night, and glad we were to find that our servant and things had all duly arrived, and then the ever-present and refreshing tea brought by a low-bowing little mousmé, bright in a blue and golden *obi* or sash. Then a snooze after our tramp on the comfortable silken cushions laid on the cool wheat-coloured mats on the floor. After a pipe and a rest we woke to a really excellent repast, and to realise how ideal in beauty our apartment was—with good taste displayed in every part, from the delicately white woodwork, beautifully chosen and matched to the light blue and silver screens on the walls; the alcove with its bronze vase, flowers, and silken hangings,—all more fit for some fairy princess than for “mere man.” To slumber early, or rather to lie down, for some of the “pilgrims” who were also guests at the inn kept things humming till fairly late, and rejoiced exceedingly in a somewhat lusty way, whether from the effect of having visited the shrine of the goddess of love and good luck or from the saké they had consumed, it is difficult to say.

And so next morning up with the lark, to see

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Phœbus rise from the boundless sea : and a perfectly lovely scene it was, not surpassed by sunrises I had seen in the Himalayas, the Alps, or on the western coast of Scotland.

We viewed the caves that morning. Gloomy, impressive, and damp, was our verdict, with rocks and arches, weird sounds, ghostly lights, and twisting, gloomy, and narrow passages, leading to weird and uncanny shrines lit by flickering candles.

And so back to the other shore and Kamakura, giving one look at the lovely island we had left ere we departed on our road. But Enoshima veiled her heights in clouds, misty folds were hanging o'er the sea, and this island seemed, like Benten, to have left the earth, and midst the scudding clouds was floating outwards on the trackless sea.

CHAPTER V

The Status of Women

IN the last chapter some of the natural beauties of the country were touched on. Could one have a more suitable sequence in this one than that of the fair sex? It would seem evident that, to justly estimate the present condition of women in Japan and their outlook, we must understand something about their position in the past. In old Japan, and prior to the arrival of Buddhism and Confucianism, men and women held almost an equal position, and history tells us that women exercised a great power in the political world in the ancient days, and that no less than nine of them had ascended the throne; some of them had shown bravery and prowess in the field of battle, others had shone in the realm of literature or of art. This was a spring-time for the women of Japan, and they exercised their influence in a beneficial way; but those conditions were greatly modified, though not, as many Western writers assert, completely changed, by the introduction of the Buddhist creed into Japan. The Hindu-Chinese system, by which women are placed in an entirely subservient position to men, was only partially adopted by the Japanese; yet the influence

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of this religion gradually lowered the status of women, though they continued actively influential in society for a long time after its introduction, and that of Confucianism, and still remained a power in the country.

In the peaceful accomplishments of music, dancing, *belles lettres*, and ceremonial duties they were trained, but the most weighty part of their instruction in those middle ages of their country's history was in readiness for emergency, in the education of children, and in housekeeping, and in the case of Samurai women in the duty of inuring their nerves to hardship and the repression of emotion in times of danger.

The dogma of the Three Obediences, as they are called, was also introduced from the Middle Kingdom—China, and generally accepted in the country—namely, obedience to their parents when young, obedience to their husband and his parents when married, and obedience to their sons when old.

Since the introduction of Western civilisation has to a great extent dispelled the artificial social system in the country, the power for good in the womanhood of Japan, so long partially suppressed, has received renewed vigour and strength; and under the influence of modern thought and judicious training, women are now given freedom to be real helpmates to their husbands, guides to their children, and useful members of the state, and they again carry out much good work in many paths of life, especially in those of art, of science, of education, and of medicine, as well as in their important domestic duties in their own homes.

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Regarding the science of medicine and the art of nursing, it is a noticeable fact that the Red Cross Society owes its introduction into the country and its flourishing condition to the gracious patronage at its initial stages of Her Majesty, the Empress of Japan. At its inauguration Her Majesty graciously consented to be President and to honour by her presence large public meetings held in its support in a large hall set aside for the purpose at Uyeno, and to carry out the presidential duties in such a practical manner as to actually read out the report from a dais at the end of the hall, which remarkably modern occurrence happened in Tokio about three decades ago! After the report was read to the densely thronged meeting, one of the imperial princes honoured the recipients of the medals or diplomas by personally distributing them. It were needless to add that such an institution, under such august patronage, is a very flourishing one; even prior to the late war it numbered one million members, and had an annual subscription list of two million yen. It has a branch, also under the patronage of the Empress, called a Special Society for Nursing the Sick, and both the parent institution and this branch one have done much to aid the gallant wounded soldiers and sailors, friend and foe alike, during the late great campaign, both by nursing the sick and wounded and by supplying them with lint and bandages—the lint being made by the Empress, her ladies, and other members of the Society—and also by sending to the seat of war a plentiful supply of other medical comforts and appliances. Benevolence and the

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desire to help those in the time of their distress are duties fixedly engraved on the heart of the Japanese.

It should be remembered that in the present as in the past the Samurai woman is as brave and as self-sacrificing and as calmly self-controlled as are her male relations. She is not called on now, as in the days of yore, to put on the war dress, which was a distinctive dress and never worn by any woman at any other time, and hold the castle fastness in the absence of her lord and his fighting men: were the foe to gain the day and storm the fortress, to plunge nine inches of delicate steel into her heart, to save her honour and gain peace. In times of danger Samurai women always wore this dagger, to be used if dire necessity arose, to stab a foe or to kill themselves. If one ever reads of one being taken prisoner, it was, one can be certain, to save a husband or a child and to sue for mercy at the conqueror's feet; nor was this petition oft-times in vain, especially if the suppliant had personal charms to assist her prayers on behalf of her kinsfolk. As with the men, no Samurai woman could let go unavenged an insult, and it was not considered unworthy of her sex for her to engage in personal conflict to avenge a wrong, and she was called in olden days her husband's second sword. She kept her honour clear and bright as the mirror said by the Japanese to be the spirit of a woman's soul, as the sword was that of a man's.

In fact, in the past the whole life of a Japanese woman was more or less that of devotion, self-

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abnegation, and self-sacrifice, so that one comes to believe that in a long line of ancestors, by heredity, those organs whose function is the display of irritation have become atrophied. To quote one instance of this from many amidst the annals of Japan, and one which contains a plot or "argument," as it is sometimes called, of greater go, grit, and pathos than is to be found in many an opera or play I have seen produced on the stage.

The legend is as follows:—Rambo, who is one of the barons, resides with his mother at his castle; his territory is not a large one, and he spends his time in the chase, and is devoted to sport. Shinrui, a baron of greater territorial influence and importance, has just married O Gozan San, a young lady of considerable personal attractions. The bride and bridegroom, who are Rambo's cousins, volunteer a visit to him at his castle, which, while he was in no way desirous of, he does not see his way to refuse. He accordingly has shooting and fishing expeditions prepared for his expected guests. They ultimately arrive, though a few days later than had been anticipated. Shinrui apologises for their tardy arrival in consequence of their having been delayed by floods in the rivers they had to cross. At their reception the young bride, O Gozan San, remains modestly in the background, as by etiquette a woman was then expected to do. Subsequently the two men go out together shooting and fishing, and enjoy excellent sport. Entertainments are given at the castle, at which geisha girls sing and dance, some of their per-

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formances being a description of skirt-dance then common in Japan.

Shinrui is recalled to his estate on business, and, promising soon to return, leaves his wife, O Gozan San, at Rambo's castle. The latter then for the first time begins to notice his fair guest, gives up field sports to be in her society, and takes numerous rides and walks with the young lady, becoming at last deeply in love with her. He confides his passion to his mother, and says he cannot live without O Gozan San. That lady, though in her heart horrified at his disclosure, bows to the inevitable, and fulfilling the third Obedience, that of a woman to her eldest son, simply replies, "My august son honourably has said."

Shinrui returns from his castle. Rambo then takes an opportunity to see O Gozan San privately, and asks her to give her husband drugged saké. He shows her a dagger, and tells her that when her husband is asleep and lies on his *fûton* (or bed) he proposes to stab him. She appears to assent to this, probably because she knows she is in Rambo's power, but declines to give her husband the drugged saké, which Rambo himself hands to the intended victim. The husband, being tired, wishes to lie down on the *fûton*, but his wife leads him to one she herself usually sleeps on, and tucks him up on it, and lays herself down upon Shinrui's accustomed bed, covering herself up with his coverlet and pretending to be asleep.

Rambo in consequence murders her by mistake, discovers the fatal error he has made, is horrified,

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and flees from the castle. Shinrui is drowned in the lake in searching for his wife's murderer, and Rambo turns from the wicked world, has a great awakening of the soul, performs a lifelong penance of a self-obliterating nature to the glory of Amida Buddha, and becomes a saint! Such is the story of a brave Samurai woman's self-sacrifice in defence of her husband's and her own honour.

Marriage at that time in Japan was merely a family arrangement, in which, in most ranks of society, the bride herself had practically little or no say; love had nothing to do with the matter; she also was aware that a woman's duty was to obey, not to criticise, and that if she offered any opposition to a marriage distasteful to her, her life might be made unhappy. Besides, then as now, a Japanese woman had a high combination of sense and sweetness, valour and humility, and in real womanliness ranked with any woman in the world, and would pass before most of them. And she had at times occasion to exercise her self-abnegation almost to breaking-point, for whilst plurality of wives was not then common, in some instances that custom prevailed, and a woman who had been married ten or fifteen years, the head of the house and the mother of several children, might find her place usurped by the whim of her lord and master, and have to see her own position occupied by a girl of sixteen, whilst she had to take a back seat in her own house. This is, however, not the case at present, and any other woman introduced into the household and her children occupy a

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totally different position from the legal spouse and her offspring.

The legal spouse in establishments of rich men where a *mekaké* or concubine also forms a part of the household, always describes herself as the mother of all her husband's offspring, and thus sometimes quite a young woman will gravely speak of a girl not more than a year or two younger than herself as "my daughter." The *mekaké* is in her way a perfectly respectable woman, probably taken from the class of small shopkeepers, who do not consider her accepting such a position as any disgrace. The woman herself may act as a servant; she is kindly treated, and provided for all her life, yet she has not the actual control of her children, and she must only attend on them as an upper nurse might do. There is no enmity, it is said, between the true wife and the *mekaké*, though it is impossible to believe there must not be in some instances some jealousy. Amongst the wealthy in some cases the *mekaké* has a home provided for herself in another part of the grounds. The above-mentioned rather patriarchal system is dying out, the instances of its adoption becoming more rare.

Motherhood is the supreme relation in life to the vast majority of Japanese women, love for children a national virtue. The marriages now in Japan are not infrequently the result of the arrangements of a class of individuals known as "go-betweens," so sometimes the bride goes to the ceremony wholly unacquainted with the face of the man who is to be her destiny, and quite callous and

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indifferent in the matter, as she knows her wish will not affect the result.

The procedure is as follows. After the "go-between" has completed the negotiations, the betrothal presents are duly exchanged between the happy pair; a "lucky day" is then selected for the wedding. Great care is taken that no part of the ceremony shall be celebrated on an unlucky day. To some extent that is the case in this country; for some reason or other, May is considered an unlucky month for marriages in England, nor is the date in which a thirteen appears, or a Friday, as a rule selected for a wedding. So in Japan, moreover, certain ages of people are also considered very unlucky, and in those years they seldom marry. For instance, a man should not marry in the twenty-fifth or forty-second year of his age, nor a woman in the nineteenth or thirty-second year of her age. According to the present civil code, the marriageable age for men is seventeen, that for women fifteen. The marriage ceremony is performed in the evening. The bride, arrayed in white, which is a sign of mourning, leaves her own home, and is taken to the bridegroom's house, and she may then perhaps only see for the first time her future spouse. She drinks two tiny cups of wine with him, and then retires to her apartment, where she is arrayed in bright-coloured wedding garments of his providing. On her return she imbibes three more small cups of wine with him, and the simple marriage ceremony is then complete. It is strange that in the West the custom of drinking the bride and bridegroom's

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health, though it forms no part of the ceremony of marriage, usually takes place at the reception. In one particular, if not in others, our Christian marriage service is opposed to the views of this people, where it enjoins that the bridegroom should place his father and mother in a secondary position to the wife, and "cleave only unto her." That does not coincide with their doctrine of the worship of ancestors.

Even now the consent of the head of the house is required to make a marriage a valid one, and a parent may make application for the annulment of a marriage to which his assent has not been given. This rule does not apply to a man of thirty or a woman of twenty-five.

As an institution marriage owes its recognition by law to ancestral worship; it was regarded as a means of perpetuating the worship of ancestors; it was considered one of the greatest misfortunes for a man to die without leaving a son to perpetuate the worship of his ancestors and of himself. Mencius says, "There are three things which are unfilial, and to leave no posterity is one of them." Formerly only the heir of the house, that is to say, the eldest son, was allowed to marry; so therefore those who used to be called by match-making mothers in this country "detrimentals," that is to say, the younger sons, had in Japan to remain single.

It is only in recent years that family names have been introduced; therefore in olden days the wife still retained her maiden name. The proportion of the sexes is at present very equal in Japan; in consequence, there are fewer spinsters in that

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country than in many others, and whether it is in consequence of the desire for heirs to carry on ancestor-worship, the increase of the population is more rapid than in many European states, being no less than ten millions since the restoration period in 1867. The total population is now about forty-five millions.

One more point in reference to marriage was, there was once a custom in the country—fortunately now a thing of the past, for it was an exceedingly unbecoming one—for all women to blacken their teeth and shave their eyebrows after marriage. Whether this was done to make themselves unattractive to others and prevent jealousy or not it is impossible to say ; very likely that was the case.

There is no country in the world where the mother-in-law had, and to a great extent now has, such a good time. That much-abused individual (probably very unjustly so) in other climes, has a real halcyon time in the land of the chrysanthemum.

The mother-in-law could interfere to her heart's content, turn her daughter-in-law into a sort of maid or unpaid servant, and in fact had to be obeyed to the letter, or all sorts of pains and penalties fell on the head of the unfortunate daughter-in-law, including even being turned out of doors and divorced for not carrying out her mother-in-law's orders or her merest wish. So that a Japanese young lady might, to avoid this charming condition of things, marry, with her parents' consent, a man of inferior rank, who was willing

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to agree to be adopted into her own family, and she thus avoided the pleasures of a she-dragon in her household to keep her in order. His position was said to be at times a rather difficult one, and he appears to have been liable to dismissal at a moment's notice, just as if he were a hired cab. An amusing story is told on this subject regarding a mixed marriage between a Japanese gentleman of good position and a charming young English lady. Shortly after the marriage the mother-in-law arrived at the house, and although the young couple were happy and attached to one another, made herself a fearful nuisance, and was always wanting this or that done for her, and kept the whole household in a perpetual state of fuss and worry, including her son, who felt for his wife's position.

One day the young bride was asked to a garden-party, and attended it dressed in a smart costume from her wardrobe. On returning home she found that the *o'basan* or old lady had gone to her room and removed all her clothes and locked them up, on the ground that her daughter-in-law was too fond of clothes and dresses, and thus actually left the young bride with a garden-party frock and three lace handkerchiefs as her sole garments for the ensuing three months. A terrible scene occurred on the spot between the mother and daughter-in-law, in which the young lady struck for freedom and said she was not going to stand this nonsense any longer. In the result the elder lady had to give way, and they became good friends afterwards; and after a week or two she departed and went on to give another son's wife,

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of a less independent spirit, the pleasure of her company.

Whether it is a relic of the old feudal custom that the servants used to take their instructions from the lord and from him alone, it is a fact that the Japanese servants, especially those of the male sex, always like being given orders by the master of the house in preference to the mistress, though they are equally faithful, attentive, and loyal to them both.

Servants work better together if they all belong to the same class—are, for instance, all Samurai, or come from the same locality. They work well in their own way and at their own time. As Kipling has said, “it goes hard to hustle the East.”

Amongst the working classes of Japan there are certainly some of the women who are essentially masterful, as the following will show. In a fishing village by the sea in the peninsula of Noto most of the population earn their living in the following venturesome and exceedingly original manner. The women dive down in the sea after the shell-fish. They do so as they are better swimmers than the men. Some women are said to be able to continue at this work for two days running (with, of course, some short intervals for rest and refreshment) without being used up, and frequently do so during the busy season; whilst the men cannot swim and dive for nearly so lengthy a period of time. So the women are the bread-winners, and the men there attend to the household duties; and these Amazons of the deep are said to keep their weaker vessels in good order, for if the wife finds

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her husband drunk, not attending to his work, or flirting with other women, the punishment is to take him out to sea (whether assisted by a lady friend or not is not stated), duck him for a considerable time until he is half drowned, and then lay him out to dry!

The elderly ladies in Japan are accorded every consideration in all classes of life. As a rule they do no work, they are attended on by their younger relatives, and they pass a good deal of their time either going short pilgrimages or to the theatre, and thus spend a happy and pleasant old age. Both in the case of men and women in Japan from time immemorial they seem to have solved the question of old-age pensions, for the following is a custom generally adopted. When the age of sixty-one is reached by either sex (at which period the old numeration begins again), the family drink his or her health, provide new clothes to the honoured one, and no further work is expected of the man or woman. Curiously enough, going very often to visit a temple or a shrine is regarded in younger women not as a virtue but as a sign of flightiness, and it is thought that they should instead attend more to their household duties.

Pilgrimages are quite an institution in Japan: in nearly all towns and villages in the country they have pilgrim clubs, to which all the members pay small subscriptions; a certain number of them, both men and women, then proceed from time to time on these pilgrimages, which are in reality, if to a distant shrine, in the nature of a prolonged tour or excursion; the pilgrims are charged remarkably

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low tariffs by the inn-keepers on the route, most of whom subscribe to these guilds to ensure their custom. Near many of these shrines there are beautiful views, gardens or waterfalls, and, as previously stated, the Japanese are passionately fond of the beautiful in nature as well as in art.

To many of the shrines there are different flights of steps for the men and the women to ascend; for instance, that is the case at Shiba; and in certain temples higher up the sides of Fuji-yama men only are allowed to worship, other shrines lower down the mountain-side being, on the other hand, almost exclusively set aside for women.

The law of divorce in Japan was a terribly stringent one, and, as in some other countries, rather one-sided. At present it is much changed and modified, and not very different, except in a few particulars, from that of our system in this country. Formerly a woman could be divorced for sterility, disobedience to father-in-law or mother-in-law, loquacity, larceny, and unfaithfulness—in all six grounds! Shades of Creswell Creswell and, alas, Jeune! They say the divorce laws of some of the States in the Union are a bit wide, not to say comprehensive; but these old Japanese divorce laws would have taken a bit of beating in that respect, and a Japanese wife must have felt like Brer Rabbit in *Uncle Remus*, “who never knew what minute was going to be the last” of her married life!

The reason for sterility having been made in the olden times a cause for divorce was that, the marriage having been contracted for a special

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purpose, and that purpose failing, it was then considered justifiable to dissolve the union. It did not mean that no children were born of the marriage, but a failure of male issue was sufficient; a man was, in fact, under a moral obligation to his ancestors to ask for a divorce if he had not a son born to him.

Under the new civil code there are two forms of divorce, consensual and judicial, and the majority of grounds which find a place in the Taiho or old code are omitted in the new. A few years ago one marriage in every four was said to end in either a divorce or what we call a judicial separation. Now there are not nearly as many marriage ties dissolved. A woman with a past often marries in Japan, and is not in any way looked down on from that fact, or was not a few years ago; but it has to be a past after she marries.

Regarding the beauty of Japanese women, some are, as in other countries, fair daughters of Eve, and some are not so comely to the eye; but our standard of beauty is purely conventional, and all do not think alike in that respect. In art, we Westerners take our standard of beauty from the Venus de Medici or from some other famous statue or picture. But do we invariably do so in private life?

There are many types of beauty in various parts of the world, and, if Darwin's theory of natural selection is true, all have their charms to the opposite sex. It seems to me that to our European eyes much of the beauty to be found in Japan is to be accounted for by the infusion of the blood of the races in the Pacific islands at some distant

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period of Japanese history, and one meets in that country many women with lustrous eyes, good figures, and delicately chiselled features, whilst in the case of both men and women there is added the strength and stamina of the Mongolian type. Thin people are not admired in that country; they prefer a well-moulded figure. The woman of Japan usually combines with an outward grace and form a manner of gentle womanliness, easy good temper, brightness, and an evident desire to please.

The Samurai lady in modern life is a class apart, and has an air of distinction, of aristocratic repose and refinement, and has little in common with many of the fair sex belonging to other sections of the community.

Comparatively very few Japanese ladies possess carriages, nor do they as yet indulge much in many of the outdoor amusements of their sisters in the British Isles. Besides the many high-class schools for the education of women under the control of the Minister for Education, there is a peeresses' school under the control of the Minister of the Imperial Household, to which young ladies belonging to the noble families have the first right of entrance, though the door is not shut against the daughters of other families of position, many of whom also receive their education in this establishment.

The old-world female dress was a most becoming one, with its graceful folds, its soft, well-matched colours, brightened by the girdle or *obi* round the waist, and indoors on state occasions gorgeous with

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rich embroidery and vying with the plumes of some beautiful bird. In that costume no jewellery was worn other than coral, jade, and occasionally some gold or silver ornaments. Now on nearly all occasions of state European dress is worn, and with it the jewellery of the West.

It is curious to notice that if a lady is attired in European dress she, in accordance with the custom of the West, precedes her husband into the room ; if in the old Japanese costume, she adopts the fashion of her country when that dress was universally worn, and follows after him ; and whilst wearing the latter costume she carries a variety of useful things “up her sleeve,” or at any rate in a pocket in it, ready for any emergency, including a pocket handkerchief made of paper, a case containing the substitute for a knife and fork, that is to say, chopsticks, and another case, and probably a more important one to the feminine mind—and there is no deception in Japan as to the mode in which ladies add to their personal charms : this case includes a looking-glass, a pot of lip-salve (used more, it is said, to colour the cheeks than the lips), and now not improbably a powder-puff.

Whether her fan and her smoking materials, which latter include a pipe with a bowl the size of a thimble and a tiny tobacco-pouch, are worn by the fair lady by her side, attached to it by some artistically carved metal or ivory button or *netsuké*, or are placed in the sort of pocket in her sleeve, is entirely optional.

Gilbert and Sullivan, in their bright musical burlesques about all manner of countries and



A LADY IN WALKING DRESS.

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various parts of the world and the customs in them (good-natured travesties as they were), have at any rate made the public here familiar in two or three of these plays with the outward appearance of that bright and picturesque Japanese girl called the geisha. Her *métier*, her rôle in life, is to please and to amuse, and she certainly in most instances succeeds in so doing. Hardly a party is complete without her fairy presence ; indeed, she comes to the dinner-party and entertains the guests between the courses by her dance or song, and usually after dinner arrays herself in her most splendid attire behind a screen, and makes then her most successful efforts to please the company. She is a good-looking, bright little personage, trained from the age of six or seven to dance and sing for the amusement of the guests at a dinner-party ; in fact, she is an entertainer, and, excluding of course the stars on the Parisian stage, her social position is that of a Parisian actress.

During my stay in Japan I had on several occasions the pleasure of being the guest of Japanese hosts where the dancing and singing of these bright little ladies formed a part of the evening's entertainment, and though I could not understand their jokes, even hearing them second-hand through a friend who knew Japanese showed me they could hold their own in repartee. They had also great imitative faculties, and after my friend had sung a song with the refrain, " Good-bye, John, don't stay long," one of them copied the sounds and words in a most amusing manner,

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although she had never heard it before and did not understand a word of it. As we sat and smoked at dessert after dinner I thought their performance excellent; they possessed beauty in their form, poetry in their dancing, and rhythm in their movements, as they waved their graceful arms and folded and unfolded in flowing waves their floating draperies, and moved their willowy bodies to the strains of the music. And it was a more artistic performance than some more pretentious efforts of *danseuses* I have seen on the operatic stage.

But oh! the music itself, to us foreigners, was too appalling for words. Strident was not the word for it, it was perfectly ear-piercing; and if one could faintly attempt to describe it, the combination of the sounds produced by a bagpipe at close quarters out of tune, the squealing of a dying pig, the rumbling of a tumbrel, and the wail of a lost soul might partially do so. Fortunately, among other innovations in the country is the adoption of the music of Western nations; and also at the dinners given to us foreigners chairs and tables, knives and forks and glasses, are now invariably provided; and whilst little wooden cups to drink out of, chopsticks to shovel one's food into one's mouth as best one may, and soft straw mats as cushions to sit on may sound picturesque, to those not to the manner born they are at times a little disconcerting, not to say uncomfortable.

About the New Year a gentleman of position in Japan does a good deal of entertaining; he invites his men friends and gives some bachelor parties.

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He is not very partial to going to the theatre ; he likes the theatre to come to him. In London, now, for instance, his idea of real enjoyment would be to have a private room at a good hotel, invite a few men he wished to do well to a good dinner, and some smart, pretty actresses to form part of the company, to sit beside the guests and talk to them or amuse and brighten up the entertainment by a song or dance.

I have had occasion to refer on one or two occasions to the mousmés or handmaidens of the various inns and tea-houses. They are willing and smart little servants, and many of their prototypes might have been seen at many a country inn in England, France, and Germany in the olden days ; and no doubt even the march of progress in Europe, and big joint-stock hotels, have not driven them all away from our shores, and there are in out-of-the-way places a few left, with their pleasant, obliging, and good-tempered old-world manners. The mousmé is much written about by tourists to Japan, and probably this well-trained and polite little attendant at inns and tea-houses strikes a stranger even more favourably by comparison with the servants he has recently come across—the “don’t care a hang for you or anyone else” Yankee “help,” the male attendant in China called a “boy,” whatever his age may be, who works with the precision of an automaton and has a face as devoid of expression as a door-knob, and the native servant in India, willing enough to do his particular *disturi* or business ; but the heavens might fall before he would turn a hand or a finger to do anyone else’s,

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and he is to a European merely a machine, and neither has he nor does he pretend to have any sympathy with the person he waits on, or care whether he pleases him or her or not.

A great deal of the manual labour in the country is done by women in the fields ; also in the factories and workshops, in carding silk or spinning in their own homes, and in numerous other trades, industries, and avocations : and a considerable number of women are to be found employed in cotton and silk mills, in dressmaking and kindred trades. Those who have received a higher education—and they are becoming more numerous yearly—become instructors to schools, artists, etc., while a select few join the medical profession, others engage in literature. They are also employed to a considerable extent in the different post and telephone offices, and in clerical work for the governmental railway companies, and also as clerks in numerous private companies and offices ; and in one duty in which in all countries women excel : nowhere do they do so more than in Japan. To quote the well-known lines :

O woman, in our hours of ease
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made ;
When pain and anguish wring the brow,
A ministering angel thou !

The hospital and other professional nurses are admirably taught, and a Japanese trained nurse is universally acknowledged, by those who have had occasion to require her services, a thoroughly

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efficient one. Mrs Hugh Fraser thus writes her own experience of one of these nurses during an illness: "She was draped in a tight-fitting white apron with a large bib, and she was kept inside her buttonless and stringless clothes by a cruelly tight and wide leather belt put on over apron and all." Into this belt were placed her watch and clinical thermometer, her carefully folded pocket handkerchief, "and the relentless little register in which she noted down from right to left strange cabalistic signs with which she and the doctor conjured every morning till they knew all the sins my pulse and temperature had been committing during the last twenty-four hours. Her name was O-Tora San (Honourable Tiger Miss), but her ways were those of the softest and most harmless pussy that ever purred on a domestic hearth-rug; and oh, what a nurse she was!—so gentle, so smiling, so very delightfully sorry for one! It was quite worth being ill to revel in such seas of sympathy." And it is to be hoped that any European resident who has an illness in Japan will be as fortunate in the nurse as was this lady.

The education of young women has advanced by leaps and bounds during the last few years, and not only do they pass through all the grades equally with boys in all the schools of the country—and education is now compulsory in Japan, and to a great extent free—but they have a large and flourishing university for the higher education of women. As I propose to refer to this deeply important question later, I will not further touch on it here, except to say that their education is broad and

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comprehensive, as not only does it aim at making the women of Japan brilliant and intellectual and accomplished in the arts and sciences, in philosophy and other branches of erudite learning, but their instructors also endeavour to make them useful housewives and helpful mothers. No change in manners or customs, no amount of other useful knowledge she may acquire, can, fortunately, drive away from the heart of the Japanese girl and woman that old Spartan-like courage and spirit of self-sacrifice inherited from her ancestors, which she hopes to hand down to her children.

They are devotedly fond of reading history and romance, and the tales of the great deeds of other days. Nearly all the women of Japan who have acquired a second language—and they are becoming yearly more numerous—have learnt English, and many of them are well acquainted with our best literature.

The women of Japan are, equally with their male compatriots, essentially hero-worshippers, and take a deep interest in the great deeds by flood and field, not only of their own heroes, but of those of other lands, and read as keenly works recording our gallant Nelson's sea-fights and victories as does a young British midshipman, anxious to emulate his fame. How the Japanese woman must love to read now the records of the great victories of her own modern heroes—Togo and Oyama—names that will be remembered as long as the world exists!

The heart of many a Japanese woman—wife, mother, sister, or sweetheart—must have been

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for many a weary month during the last two years far away, either with the fleet or with their army in Manchuria, praying for her country's victory and for some brave soldier or sailor whose human form, alas! it may never be her lot to see again, and to whom she had said good-bye for ever! Can any salutation in any language indicate more feelingly "the sweet sorrow of parting," or have a more musical cadence, than the beautiful Japanese farewell—*Sayonara*?

CHAPTER VI

“The Old Order Changeth”

EVEN more than thirty years ago, when first travelling in Japan, it seemed to me that a change and awakening, a movement forward, was in the air. The change then was gradual, like a little trickling brook emerging from its fountain-head and gathering force and velocity as other tributary brooklets joined it, till at length the stream became a mighty river. So has Dai Nippon changed from the old to the new order of things. It may be almost needless to add that Dai Nippon signifies Great Japan, and is used in the same sense by its people as we refer to the British Isles as Great Britain.

In touching in a previous chapter on some of the natural beauties of the country, after leaving Enoshima (the Island of the Tortoise), my friend and I returned to Kamakura, once in olden days a very important town, now a quiet seaside village. In a commanding position on the hill above it stands a famous temple sacred to Hachiman, the god of war, erected in the twelfth century. One passes, before entering through the *torii* or gateway, a magnificent icho tree nearly twenty feet in



TEMPLE OF HACHIMAN AT KANAKURA.

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circumference and said to be a thousand years old. There is also a perfectly colossal figure of Diabutsu or Great Buddha, a statue the design and making of which stands alone in Japanese art. It gives one the impression of massive solidity, and its form is moulded in colossal calm.

Passing by Odawara, we returned to Tokio; the railway not being constructed at that time, we used that magnificent trunk road in the main island called the Tokaido. In olden days along this principal highway the daimios with their retainers used to travel, as it connects to Kioto, the old capital; this road is kept in very good order and is for the most part level, though it crosses considerable mountain passes, such as Hakoné, numerous rivers, and more than one arm of the sea. In the early years of the seventeenth century one of the foreign travellers thus remarked upon the Tokaido: “On whatever side one turns, one perceives a concourse of people passing to and fro as in the most populous cities of Europe. The roads are lined on both sides with superb pine trees, which keep off the sun; the distances are marked with little eminences planted with two trees.” From that day to the present the trees have gradually increased; cedars of extraordinary size and beauty stretch their gnarled arms with protecting reach across the road, and their foliage forms the greater part of the route into a shadowy avenue, cool and pleasant to traverse, flecked here and there by streaks of sunshine.

Most Japanese, in the early days of the adoption of many of our customs of the West and many of

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our garments, led rather a dual life, and the same system to a considerable extent lingers even now. In his hours of duty he wore a fine uniform or a black coat shaped in foreign style; directly he stepped out of his office or off parade he reverted to his own more comfortable and picturesque costume; and whilst the houses were built and furnished in Western fashion, there was usually an annexe built in the old style, with mats, sliding framework, and the other features of the Japanese abode, where were used rice-bowls and chopsticks as of old. Of course, to keep both European and Japanese costumes, as well as houses, or even rooms, furnished in both styles, entails double expense, but this is inevitable during a period of change.

Japanese houses may have this defect: when closed there is no ventilation; but for simplicity of living, for a house which meets not only the necessities of life, but which gratifies the artistic sense at the smallest expenditure of labour, nothing can excel them. Our houses in Europe are, many of them, crowded with articles not only many of them unnecessary but obtrusive, and are in direct antithesis to what we hear so much about now, namely, the "simple life." Our mode of decoration may be said to be the result of civilisation, but a good deal of it is in defiance of common sense.

Although they have adopted every convenient and serviceable attribute of modern civilisation, and freely acknowledge the superiority of the railways, telegraphs, banks, and jurisprudence framed on the standard of those in the West, yet they have preserved the essentials of their own mode of life

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and have never lost their own individuality. They have further given proof that the apparent rapidity of their progress did not overtax their capacities, and have carried out their career of reconstruction and reform with such forethought and care as to have ensured its successful application to their country and their customs.

Shortly after my return to Tokio I made the acquaintance of several Japanese gentlemen, who were most hospitable and kind both to myself and also to a friend I was travelling with, and with them we went to see several interesting sights in and around the capital, including a wrestling-match and also a *jujitsu* competition. At both of these contests the competitors and audience seemed intensely in earnest, and the latter threw off their Eastern stolidity and applauded their champion whenever he made a good exhibition of skill or gained a point in his favour. The wrestlers were stripped, except a cloth round the waist, and their seconds were supplied with pieces of paper to wipe off the perspiration from their man, instead of a sponge. At the start of the contest there was a good deal of feinting, as in Cumberland wrestling, to get a good grip: the umpire started the bout by signalling with a fan, and he was dressed in the old feudal court dress, with wings behind and his hair in a sort of chignon: the winner was the man who succeeded in pushing his adversary out of the ring. The wrestlers were not trained fine, but were stout men with large paunches, as weight in this contest was an element of success. In height they were taller than the average Japanese man.

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Though as a rule they are not a tall race, there are certain districts in which both men and women are considerably over the average height of people in Japan.

We also saw at Tokio an exhibition of *jujitsu* (now being taught by Japanese experts here). It were almost needless to say that it is a marvellous science, in which neither weight nor strength counts as much as science or skill, and a great knowledge of anatomy is required to do it well. A *jujitsu* expert could break the neck, wrist, leg, or ankle of the strongest European athlete if he obtained the proper hold; it all depends on that. When one of the two competitors finds that his opponent has got what is called a knock-out grip, he has to acknowledge defeat in that round by giving two sharp taps with his hand; the combatants then separate, and the next round follows in due course. Another great art in *jujitsu* is to know how to fall without being hurt; and, again, a light man or even a woman can dash a big man over his or her head on the mats—but how? In this way, as the name *jujitsu* implies: by the exertion of muscular strength in such a manner as to produce the maximum of effect with the minimum of effort, by directing an adversary's strength in such a manner as to become auxiliary to one's own.

Judo is another athletic science we saw—that is, one which consists in obtaining power by yielding, not by resisting—and is confined to wrestling standing. When a *jujitsu* man gets a lock with the arm or leg of a man, the slightest movement will break or dislocate a limb. In Tokio the *judo* or *jujitsu*

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men will not teach the higher forms of it, and it is, or was, entirely confined to amateurs, as they will only wrestle for “honour” and not perform for money. For two weeks twice a year there is a series of wrestling matches held in Tokio: the sport is of great antiquity and has always been held in honour. Although great crowds assemble to see it, there does not appear to be any betting at these public contests; indeed, public gaming is forbidden by law in Japan.

One of our Japanese friends asked us to a dinner he gave up the river, and having accepted his hospitality, I find in a letter I wrote home at the time the following account:—“We walked down to the jetty, where a very comfortable boat was awaiting us to take us up the river to where we were going to dine, at the Richmond of Tokio. We all crowded in, keeping ourselves warm, as it was in winter, with the usual box filled with red-hot charcoal, called a *hibachi*, in the midst of us, whose power for evil in setting buildings and other wooden constructions alight is considerable, whilst its powers for warming are infinitely small. My friend, Mr S., who possessed a good voice, whiled away the time on our route up the river by singing some English patriotic and other songs, to the great delight of our Japanese friends. The river is a fine one, but the banks are low, and there are no imposing buildings on either side—nothing but one-storied houses with the usual veranda; near Tokio the banks are somewhat flat.

“On our arrival, off with our shoes, and to an upper room furnished with nothing but clean snow-

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white mats, no chairs or tables, a sword-stand, however, in the corner of the room, certain charcoal braziers in lacquered boxes, and a few square-shaped cushions for one to squat on. What strikes one most in all the Japanese houses one enters is their extreme neatness and cleanness and the good carpentry work, doors and framework slides fitting to a hair's-breadth.

“We all sat in a semicircle awaiting our dinner, the Japanese in a complete squat, with their legs tucked under them—our limbs, not being accustomed to that attitude, in a less constrained manner. As my Japanese friend politely put it in his courteous way, ‘Do not attempt to put your august body in an uncomfortable posture or try to sit as we do : we of course are used to that position from childhood, but you, being a foreigner, are not so. Deign therefore to act in accordance with my humble suggestion and sit in whichever way you find most easy, and oblige your obedient servant.’ This struck me as being most thoughtful and kind on his part, and we both carried out his wishes. Then there entered four or five young ladies, and also some servants carrying small black japanned trays made of wood, with dishes to match, which each of us had placed in front of him ; but then commenced my difficulties, for how on earth was one to eat soup with chopsticks ? However, watching the others, I soon evolved a method, which was to hold the cup with the soup in it as high as possible with one hand, your head low down, and getting the chopsticks as well as one could manage in the other, to contrive to shovel it in. Regarding the other liquid

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part of the entertainment, there were only three cups for six of us, with a bowl of water in the midst ; so when you had finished your little cup of saké, which is a kind of sweet liqueur, you dipped it into the bowl and handed it to a friend, who was bound by Japanese etiquette to fill up and drink. By one's side sat during the dinner one of the Japanese young ladies : well-dressed and good-looking they certainly were, and I understand were relations of one of the Japanese guests. They did not eat dinner, only tasted a few sweetmeats, and would drink the saké if you handed them the cup.

“Between each course it is the proper thing to smoke a pipe, that is, a small Japanese one, containing about ten whiffs—the tobacco is scented and as mild as a cigarette—which the young lady by your side kindly lights for you. The next course was fish—raw, by the way ; however, there was an excellent sauce, and it was not bad, though rather difficult to carve with two chopsticks, and also to analyse what the various dishes brought us contained, so I tasted everything that was brought me, and I liked most dishes fairly well. After dinner, at which my conversation with the young lady at my side was somewhat limited, and had to be filtered through a friend who interpreted my remarks, a few entertainers amused the company, as at an ‘at home’ in London. The music, being played on a *samisen*, was softer than that one was usually deafened by, and some of it was really pretty and with some good airs in it.”

On arriving back at the landing-stage at Tokio about midnight, after a pleasant trip by moonlight

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down the river, we were all on the *qui vive* on hearing the clanging of a bell, which one of my Japanese friends told me indicated a fire in one quarter of the city; and as he could locate the exact part the fire was raging in by the pause between each stroke of the bell, we all hastened off to it at full speed—and a terrible blaze it was. At that date they had watch-towers erected in the different parts of the city, and when a fire took place a policeman ascended the nearest one and struck the bell it contained with a wooden hammer. For each district this bell was sounded in a different way, in regard to either the number of the blows or the length of time between them. If the blows succeeded one another quickly, it meant that the fire was in one quarter; if there was a pause between every two or three strokes, it indicated it was in another; and for each district there was a different mode of striking the bell. Times have now changed, and there are telephones to the various fire brigade stations. The engines then were somewhat primitive, nearly all hand machines, capable of throwing no great force of water, and totally unlike the powerful up-to-date steam fire-engines now in use in Tokio. There was no lack of willing workers to pass buckets, help break down houses, and otherwise try to master the flames, which after great difficulty were got under.

Naturally, in a town, as it then was, built of wood fires were very frequent, and it took about a thousand houses being burnt to be considered a conflagration. The rate the fire travelled was sometimes terribly quick; it is said that Bishop

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Williams, of the American Episcopal Church, looked out of his study window one evening and watched a fire two miles away, and then retired to bed ; three hours later he was awakened by the boy calling out, “Conflagration’s wrath encroaches precipitately !” and had to escape in his night-clothes. In 1557 there was a terrible fire in Tokio, when a hundred thousand people lost their lives. The combination of wood buildings with sliding panels papered with a thin kind of tissue paper by way of windows or partitions, oil-lamps, lucifer matches, straw mats, a portable charcoal box containing fire in the middle of the room, together with the prevalence of earthquakes, renders the chance of fire extremely possible.

A few years ago houses were rarely insured against the risk of a conflagration ; and yet the remarkable thing was, the owner of the burnt-out premises used to give a banquet to his friends at some restaurant or other to celebrate the occasion, and the houses were rebuilt as a rule with surprising rapidity.

Plays in Japan are not, as here, the amusement of an afternoon or evening, but last for a good, solid, livelong day : between the acts the audience move about and exchange saké cups. The scenery is good of its kind, and the revolving stage saves much time. Many of the leading actors are nearly as popular characters in Japan as are the Parisian artists in that line, and are said to be highly remunerated ; and they certainly earn their stipends. It would be impossible to find such voices anywhere off the stage. A half-minute’s effort to

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imitate an actor's voice would make a Westerner as hoarse as a crow. The stage villain can leave no doubt in the most sceptical minds as to his complete blackness of heart: his veins swell, his throat contracted utters the most guttural—imprecations, I was nearly writing (but that he would not do, as the Japanese have no “swear words”)—at any rate horrible sounds, and the way the eyes roll must strike awe in all, not only the youthful generation, but all who are present: the Japanese can strengthen the throat to prevent being throttled, and can bear great weights on their throats.

The prominent part of a Japanese play is a transcendent loyalty, great fortitude and perseverance exhibited in the cause of righteousness and justice, or suffering for the sake of a dear friend, self-sacrifice of a wife for a husband, a mother for a son. Love-making, the leading feature in so many Western plays, is conspicuous as a rule by its absence in Japanese drama. The influence exercised by the dramatic art and dramatic literature and the romantic tales of heroes and heroines has much in common with the national cult of hero-worship. To quote one instance out of hundreds of self-sacrifice in this land whose motto is decidedly *Pro patria*. For there manhood is preferred to Mammon, and good works, either in peace or war, are preferred to the accident of birth and the arts of courtly civility. They act as in Rome in the days of Horatius. To quote from Macaulay:

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Then none was for a party,
Then all were for the State ;
Then the great man loved the poor
And the poor man loved the great ;
Then lands were fairly portioned,
The spoils were fairly sold ;
The Romans were like brothers
In the brave days of old.

And in that spirit a subordinate officer killed himself in a temple veranda a few years ago close to Tokio. The cause of his suicide was as follows :— Being stationed in one of the northern islands, he brooded over the designs of Russia, and as he felt he was not important enough to gain the ear of the Government, he committed suicide, that his death might call the attention of the public to his views.

The plays and literature of the people may be good or bad, but they never can be very far from the ideals and aspirations of the people amongst whom they are found. Till recently theatres were not commonly patronised by the aristocracy.

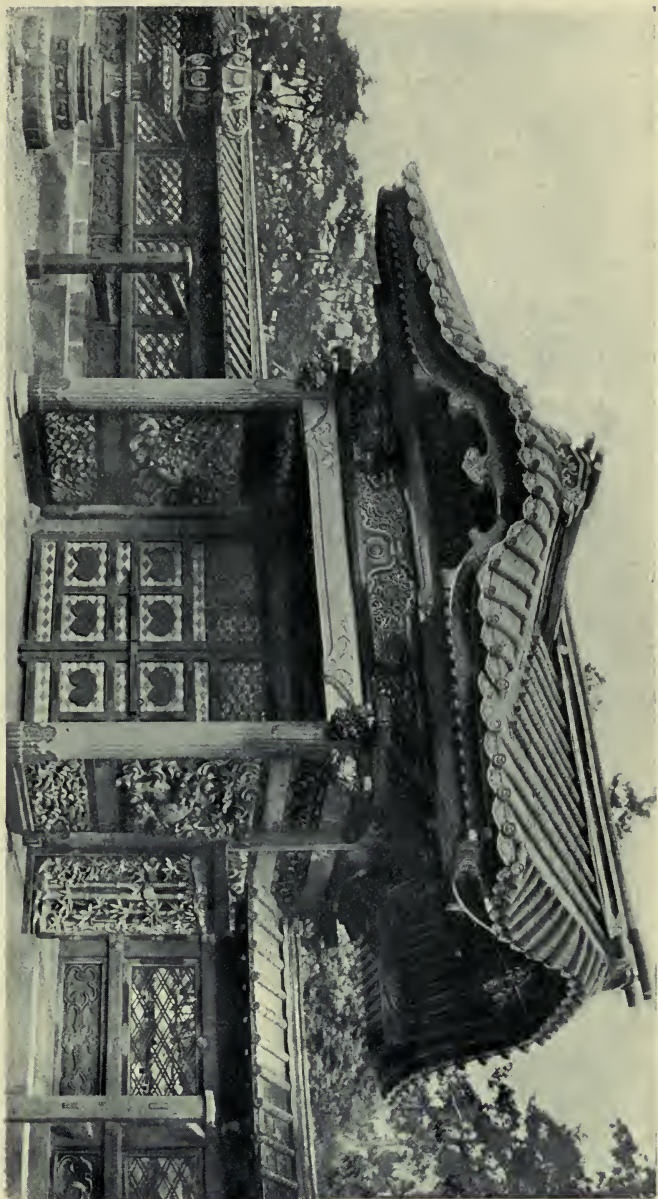
It may seem a somewhat sudden transition from these lines about actors and acting to describe a visit to the beautiful temples of Shiba and the surrounding lovely parks and gardens ; but the sacred and profane are as inextricably mixed up in Japan, and are even more puzzling than in Titian's famous picture, “Sacred and Profane Love,” at Rome.

A visit to the temples at Shiba takes one away from the humdrum, commonplace world of to-day. Here one is in the midst of the past and carried back to the vistas of antiquity. My first impression of

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these wondrous works of man, erected in a glorious park, dotted with wide-spreading trees and bright with radiant flowers and verdant slopes, was as follows:—"Thence on to Shiba, which is the burying-place of many of the Shoguns of the Tokugawa dynasty. Even after all I had seen in India, these struck me as the most finished and massive buildings I had ever seen, the ornamentation and colouring being so elaborate, yet in such exquisite taste, and leaving to the mind's eye nothing to wish. In India, though the general effect of the building is good, the execution will not as a rule bear looking into; whilst in Japan, on the other hand, it is finished so perfectly that it will bear the closest inspection. That applies equally to the marvellous bronze-work, with its elaborate tracery and mouldings, and to all the woodwork, the decoration, the lacquered and richly ornamented floors, walls, and ceilings. One's eye is struck by the beautiful carving and colouring on the roofs of the different buildings, and the pillars, though made of wood, are so wonderfully lacquered that it is difficult to tell them from black marble; the gods are all made of bronze and excellently finished." During this visit, my friend and I went into building after building, each more striking than the last. The priests were very polite and obliging, and showed us everything; they were dressed something like Roman Catholic priests, in a black cassock. The outer courtyards near the temple were fitted with five or six hundred stone lanterns, about five feet high, and must present a curious sight when lighted.

The huge bronze gates leading in and out of the



BRONZE GATEWAY AT SHIBA.

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temples were marvellous pieces of workmanship ; but it would be difficult to describe in words the beauty and at the same time weirdness of the interior. It was, fortunately for us, a fine bright day, so we could see all the wonderful colouring on the roofs and walls in all its brilliancy to great advantage. In the inner court the galleries were adorned with elaborate paintings, and beautiful winged women seemed to hover over our heads. The elaborations on the walls and roofs, in the purest and most brilliant colours, were supposed to represent the original principles of nature, the Fung Shui (the spirits of wind and water) of China. In all the artistic work, portrayed in beautiful and diverse elaborations, is the idea of the rush and the swirl of a mighty tempest, the curl and spray of a boisterous sea.

Before entering the inner sanctuary we removed our shoes, so as not to scratch the lacquered floor, glistening with its spotless sheen. To this, the holiest of holies in ancient days, the Shogun, when he visited Shiba, entered alone to perform his devotions, and the daimios or nobles who accompanied him waited without. Imagine a shrine, eight-sided, lustrous with lacquer ; sprayed with gold in deep relief were portrayed birds, beasts, and hills ; whilst its sides and pinnacles glistened with the exquisite enamel of a rainbow hue sparkling with gems. It would fill pages were I to describe all the courts and all the temples at Shiba built either by its founder, Iyeyasu, who had these temples erected as a memorial of his rule, or which were added to by his successors, though

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both he and his grandson, Iyemitsu, are buried at Nikko.

This octagonal shrine surpasses all the others in its loveliness, and is a climax of the beautiful, with its columns of gold fencing in the shrine from ceiling to roof like stately trees. The ceiling above is a perfect bewilderment of quaint device. Without are other courts, with paintings, carvings, angels, demons, peonies, and lotus-flowers in a hundred different tints, huge gates of bronze, rich in open-work and tracery of deftest art; these gates, both inside and outside, were exquisitely carved and gilded, and were covered, when I first saw them, prior to the fire, with representations of peacocks and other birds, all in the natural hues of their plumage. And passing by the huge, weirdly shaped lanterns by the score, in stone or bronze, onward we went to the loveliest gardens man could wish to see.

It may be interesting to note that these temples at Shiba are the last resting-place of many of the Shoguns, of whom the last abdicated in 1867. About the year 1890 he went to stay at his former seat of government at Tokio. It must have felt strange for him to return to a place, as simply a private gentleman, once associated with the glories of his long line of ancestors. Did not Keble say :

But we, like vexed, unquiet spirits,
Will still be hovering o'er the tomb
Where buried lie our vain delights?

A visit to Shiba may be terminated by the visitor, satiated by the glorious art on which his eyes have

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rested, walking up the little hill at the back, which commands a pretty view of the bay and the ships and boats sailing over its surface.

A country that contains a temple like Shiba must have had amongst her people, in the past, a great development of artistic thought and execution; nor has Japan to-day, amidst all her developments in diverse directions, lost her cunning in that respect. Though the flowers and birds portrayed in the works of their old masters are neither botanically nor ornithologically correct, they show a truth to nature and a habit of minute observation on the part of the artist. The repetition of two articles the exact copy of one another is instinctively avoided, and also the geometrical division of any space into equal parts; for instance, in drawing a leopard or tiger they avoid the repetition of the same marks or spots on either side of the animal.

After the Nara period art became less realistic and more conventional. Japanese art was a revelation at some of the Paris exhibitions, and it has been said that had there been no Japanese art there would have been no Whistler and no impressionist school in Europe.

The story is told of an Englishman who gave a commission to an artist-artificer to execute some bronze-work for him, and did not hurry him as to the date when the work should be completed, nor make any bargain as to the price, and who was surprised, on the completion, not only by the artistic beauty and finish of the bronze-work, but also by the extremely moderate price. On his

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complimenting the artist on his work, the latter modestly replied: "I am glad, august sir, you like my humble work; I put my heart into it." And these last words are the secret of the good work one sees by ancient artists in Japan—they put their hearts into their work, and did not carry through its execution as if they were machines.

Near the museum at Tokio there is an art school, where the students are instructed in painting, drawing, and carving, and especially in the making of lacquer, for which the country is without a rival. It is a long and intricate process, there being no less than thirty-seven stages in its development, from the fine and thoroughly seasoned piece of wood used for its foundation, to the ultimate state of exquisite ornamentation it finally arrives at. The first applications of lacquer are again and again rubbed away, the drying in each case being effected in moist darkness. In the case of fine red lacquer there is applied a layer of gold dust, laid on thick and moist, this being solely done to make the colour deeper and more gorgeous. After weeks of careful preparation the decorative stage is reached, and to the lacquer are added artistic designs in raised gold, where every modelling is clear and effective, yet as smooth as a crystal ball. It is wonderfully retentive of its sheen, and I have some specimens of ancient lacquer inlaid with flowers made of gold I brought from Japan as bright as if they had only left their maker's hands a day, and they will stand immersing in boiling water without any perceptible ill effect.

An old-world industry, now nearly one of the

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past, was the wonderful carving of the ivory or jade *netsuké* or toggle to suspend the tobacco-pouch from. The great Nara school of sculpture may have passed away, but there are admirable exponents of sculpture and painting in Japan of to-day. The future of Japanese art is on the knees of the gods, but the art of the past has never found a higher appreciation than at present.

Kioto, the old capital, was always the chief centre of ceramics, or the artistic porcelain of the country, though there is now a considerable industry in that work at Tokio, and a school there for the instruction of artist-artisans in its production. The old Satsuma ware is highly prized for its beauty, and the Owari porcelain, of almost egg-shell fineness, is also much admired. In some respects the porcelain of Japan is not unlike that of China, though they in no way follow slavishly Chinese models, and it has a beauty and individuality of its own. There are important kilns for the manufacture of porcelain and pottery at Awata, Mizoro, and Iwakura.

There are still some magnificent works of decorative importance in the way of embroidery made in Japan, not only for ornamenting the interiors of temples, but for hangings in houses and other purposes, though no doubt in that respect they have to compete with the excellence and beauty of the Chinese embroidery, the Japanese being, however, the bolder in design and less conventional of the two. The embroiderer's craft in Japan is an extremely ancient one. Formerly it was regarded in the same light as dyeing and weaving, and the

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embroiderer was content to produce a pattern with a needle: now it has come to be ranked as a fine art, and he employs the highest technical skill and depicts a scene or a study of life—in fact, produces a picture.

Nowhere is the sword more prized than in Japan, and although now it is not worn daily as formerly, it is still regarded as the emblem of Samurai honour; and whilst the Japanese have not disdained the means by which other nations have reached greatness, they still hold that lethal weapon in high esteem. The swords found in this country are second to none in the world for the balance of their blades or the temper of their steel. To show what an ancient industry sword-making is, it may be mentioned that the Amakuni family have made all the swords for the imperial family since 701, when the Visigoths were ruling in Spain and the Saxon Heptarchy had not joined together in England, nor had we become a united kingdom.

On one occasion whilst at Tokio I went to see sword damascening, a most interesting process. The master swordsmith first drew a design on the blade with some black substance; it was then treated in a furnace, then welded and hardened; after it had been fused again, that process was again repeated; it was polished and cooled, and the blade was then ready for inspection, and was in appearance as beautiful and at the same time as deadly an object as nature has made some of the most dangerous and destructive wild animals. Not only is the blade of a sword looked on as a work in

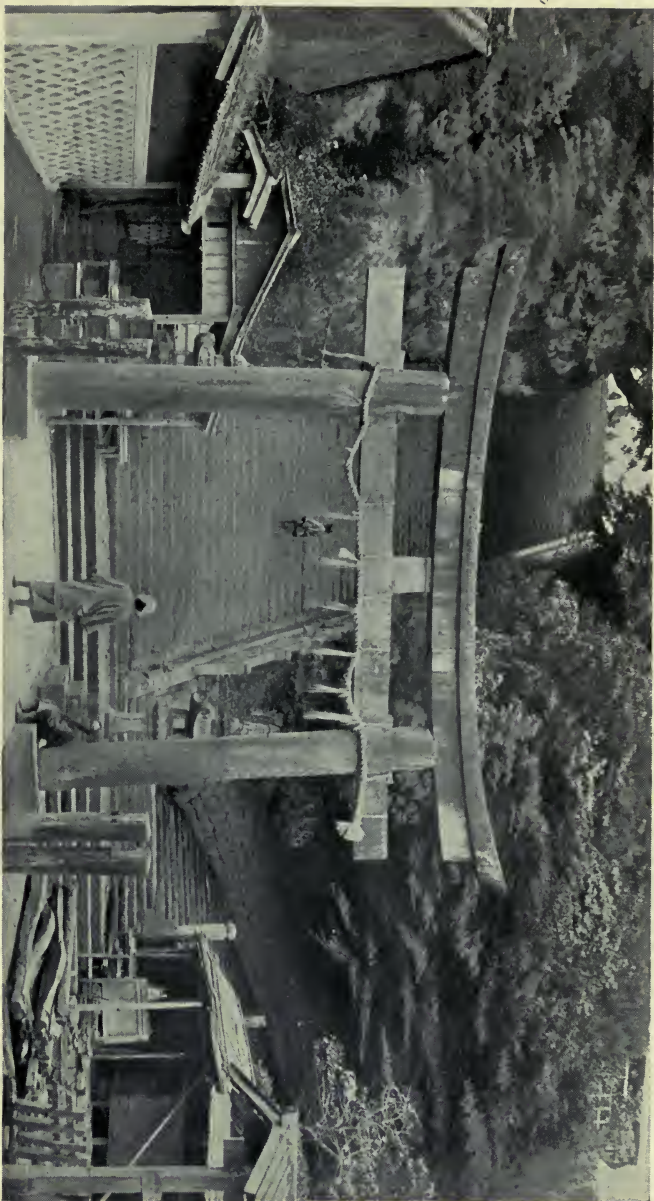
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which great care and skill should be exercised, but the making of the hilt, scabbard, and ornaments attached to it are all still special industries of no small importance. The various artistic designs frequently found on the *tsuba* or sword-guards are beautiful specimens of decorative art; they were used as a crest, and many of them are exquisite examples of hammered iron, gold damascening, and of “cloisonné.” They have an individuality of their own, as has nearly all Japanese ornamentation, inasmuch as, though invariably conventional in treatment, in them can be traced either flower or foliage growths or the rays of the sun. An example of the *tsuba* or guard to a sword hilt is to be found on the cover of this book.

To give some slight idea of the power a father, even an adopted father, had in olden days over his son, the following legend, which I have heard told in various ways, may be instanced. There lived at Yedo an old swordsmith of the name of Minoura, who had as his adopted son Ogito, and this adoption had taken place at the express wish of Ogito's late father on his death-bed. Minoura was busily examining a beautifully made sword in his workshop when his adopted son entered, and to him he says, “Ogito, is not this a splendid sword-blade: what think you of it?” “An augustly beautiful and well-tempered blade: whence comes it?” “From Kioto, from a swordsmith by name Tannu. 'Tis a secret art, the forging of this blade; thou must learn it, Ogito.” “It is my honourable duty to obey your august commands,” he answered. “Having mastered the secret of how they are manu-

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factured, return.” “August commands reverently understanding am.” Ogito journeys to Kioto, obtains employment with Tannu, is trusted by him and made his chief foreman, learns all the secrets and mystery of the manufacture of these excellent sword-blades, marries Tannu’s daughter with the father’s approval and consent, and becomes one of the family. His wife presents him with three lovely children, and Ogito is much attached to his wife and family. At length, after five years, a letter reaches him from Yedo, which he reads and re-reads, and which troubles him not a little. “Alas!” he said, “Minoura is my adopted father, given me as such by my own father who is dead; it is my duty to obey his commands; they are to me a law. These happy years I have passed here with my wife and children must be a thing of the past; I must leave them and obey this summons.” So he goes with a heavy heart to Tannu, his wife’s father, and asks permission to pay a short visit to Yedo to see his friends. He sees his wife and children for the last time, and bids them a sorrowful farewell, though he does not outwardly display his grief. It was a terrible pang to him to have to ruin his own life, to betray Tannu’s secret, and to leave his beloved wife and children—a tragedy words could not express. He returns to his adopted father Minoura, teaches him the secrets of Tannu’s art in sword-making, and never returns to Kioto or to his family. The news reaches Kioto that he has betrayed the secrets of Tannu’s craft, and in revenge for his betrayal his wife and children are murdered, and he dies in a madhouse.



OTANGO-YAMA AT TOKIO.

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Such is the legend, but it seems to me there is something lacking in it, and a more happy ending might be devised for it in New Japan. Ogito might consult a friend at Yedo who might tell him not to betray Tannu's craft, that he has become his son-in-law, and therefore a member of his family, as he resides with him, and advise him to leave Minoura without teaching him what he has learnt at Kioto, and return to his wife and family; also what Minoura has told him to do is against the spirit of *Bushido* or the code of honour taught in the Buddhist faith.

One hot afternoon in Tokio, I was awakened from a pleasant siesta by my servant coming in, bowing low, and saying: “Honourable guest augustly waits in honourable reception room.” “Oh, honourably he does! Who the augustly is he?” I drowsily replied. Having learnt his name, I quickly went to welcome my Japanese guest, from whom I had received much kindness and hospitality, and our conversation—for he spoke English well—turned on the then initiatory phase of the new life and new ideas coming into the country. “We are all learners at present,” he said. “Rulers and ruled alike, our one purpose is to make Japan in the foremost rank of the nations of the earth”; and undoubtedly, though Rome was not built in a day, they are reaching that goal, even if it is not attained at present.

After a further conversation, he invited me to go with him to Uyeno Park, and we were soon on our way there in a couple of rikshas. Uyeno is a beautiful park, with many attractions, both

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natural and artificial. In its grounds are held exhibitions, and it is the most famous place for cherry blossoms in all Japan. It also has the finest lotus lake, with an island in the centre surmounted by a picturesque temple. In August the lotus is so luxuriant that the lake is entirely covered with broad leaves. In a certain part of the park horse-races are held from time to time: some people might think that somewhat a desecration of such a picturesque spot, but have we not horse-racing at Goodwood in a beautiful park with lovely surroundings? The Uyeno Park, I understand, is more than usually frequented about the time of what is known as the "Cherry Blossom viewing." When it is in its full beauty of spring-tide many of the merry picnic parties further inspire themselves by libations of warm saké, and give vent to their satisfaction at things in general, and this beautiful park in particular, by indulging in bacchanalian songs with some rousing chorus, such as:

Ranna, ranna,
Tarira ranna,
Tarichira ra!

But the Japanese have succeeded in doing that in which we in this country have, so far, utterly failed: they have produced popular songs, and even dances, like the merry

Kappore, Kappore am-cha-de Kappore!

in honour of tea. Probably some poet or rhymster will arise in this country to emulate their example. But, to return to my subject.

“The Old Order Changeth”

Refreshing ourselves with a cup of tea at one of the ever-handy and picturesque tea-houses, our conversation turned on the subject of the Christian and Buddhist faiths, and my Japanese friend told me that in his view Christianity had not made in recent years much headway in Japan; that many earnest students had no doubt become nominal Christians, but that there was “so much august difference of opinion between the teachers of Christianity that the converts became unsettled in their convictions and changed from creed to creed with surprising alacrity”; that, according to the Buddhist view, good done for a reward, that is, to enter Paradise, has no merit and will not benefit the individual who so acts; and he further remarked they are totally at a loss to understand how the doctrines of “eternal punishment” and “remission of sins” agree. He agreed that there was much that was good and beautiful in the Christian Bible, but there seemed two Bibles, one Jewish, the other Gentile.

The Truth in the religion of Europe and America and in the religion of Japan must harmonise. Christianity will win large and direct success if some Japanese apostle should arise to command the confidence and excite the enthusiasm of his compatriots. Alone could this be done by a Japanese St Paul, Luther, or Wesley. The Buddhist priests have been forced to new life and new energy by the work of the foreign missions, and have started schools, associations, philanthropic societies, and even in recent years foreign missions. A Buddhist priest at a temple

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at Nikko said: "Our sect is liberal; we worship your Jesus as willingly as the rest."

After dinner that evening my Japanese friend and I went to one of his acquaintances' houses to introduce me to some of his friends, many of whom belonged to the aristocracy, and we found a party sitting around enjoying a game of cards, played with cards not very unlike those in Europe. After we had been there some short time, the host clapped his hands, which, as there were no bells, was the mode of summoning a servant; afterwards the panel slipped aside almost noiselessly in its grooves, and discovered one of the fair little handmaidens of the house kneeling low, with her face almost touching the soft bamboo matting, and her hands pressed palms downwards just before her. "She besought his lordship again to pardon her audacious effrontery in responding to the august summons, and begged that he would condescend to command so unworthy a piece of stupid mud as she, and that he would deign to consider her ready to receive the augustly honourable order." The word "Saké" was our host's reply. There is no doubt that the Japanese make most excellent card-players, as their faces are as fixed and inscrutable as a sphinx or a door-knocker.

It is curious to reflect that these Japanese nobles, once the great power in the land, with princely revenues and the power of life or death in their hands, are now living the lives of the nobility in England, with one-tenth of their former incomes, and looking after their farms and households, their

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private property and belongings, and with no power except as members of the upper house, unless they chance to be in office.

Again to refer to card-playing. I may incidentally mention that at some games of cards the Japanese use our pack, calling them *trumphs* to distinguish them from their own cards. The stakes at this card-party I am referring to appeared to be fairly high, but winners and losers alike parted in the best of spirits, one of them remarking to the heaviest loser, “Your honourable luck good probably will be next time”; and having pledged one another’s health in saké, the company separated.

The Japanese, whether at their work or at their play, look into a matter thoroughly and try to evolve from it the inmost truth—overlooked by many others in the rush and bustle of life.

In a sheltered cove near the Bay of Tokio a Japanese friend initiated me one sunny afternoon into some of the secrets of the deep, and by a remarkably simple contrivance. We simply anchored the small boat in which we were, and let down over the side of the boat a glass-bottomed box with the glass just below the surface of the water, whilst the wooden sides shut off all reflection, and in gazing through it one seemed to be at the bottom of the sea; one saw the fish darting hither and thither, the rocks and the tangled forests of the ocean bed, whilst maybe here and there the sun lit up the shell-fish, silvery sand, and other hidden secrets of the deep—and all through a pane of glass and a bit of wood. ’Tis well, it seems, to rest some-

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times in the busy whirl of life. A less thing than that may open the world to our eyes. The glass makes the surface calm, whilst the woodwork frame shuts out smaller objects; and how often trivial matters distract the mind and, by misleading reflections, obscure the truth!

CHAPTER VII

The Terror of the Typhoon

A VERY pleasant health-resort, summer or winter, within an easy distance of Tokio, is Miyanoshita. At the present day the route taken to it would be by the Tokaido railway to Kozu station, thence by electric tram to Yamoto, thence by jinriksha up the valley of the Hayakawa.

One need not now know Japanese to travel in Japan, as at nearly all the railway stations and post offices and hotels there is someone who knows English, and the railway tickets are not only printed in Japanese but also in English characters ; however, at the time I first visited that picturesque and healthy spot it was in pre-railway days, and I travelled by American waggon part of the way, and the rest on foot. My route was as follows, to quote from a letter written at the time:—"S. and I engaged a two-horse American waggon to take us about forty-five miles along the Tokaido, the chief road in the country, to Fujisara. It is a splendid road, though at that particular time somewhat heavy owing to recent rains, and we got stuck going up a hill ; however, aided by about a dozen willing pairs of hands, we soon got our carriage started again. The

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Japanese, in taking their roads uphill, do not zigzag them, but go straight ahead and make them fearfully steep in places. The scenery was splendid, and the huge size of some of the trees much struck me, though a large number of them had been blown down just before by a typhoon.

“The roads were very rough, and no ordinary springs could stand them: so our trap was hung instead on a sort of leather springs, and it proved rather a jolty conveyance. We stopped at several rest-houses and had tea, and aired the few phrases in Japanese we had picked up. We had to cross a river, and it was blowing pretty hard at the time; accordingly, trap, horses, and ourselves were all conveyed across on a flat-bottomed boat. Scores of other passengers also crowded in, so the result was that we were nearly swamped in crossing, and our craft took in a good deal of water. The next river we came to being shallower, the carriage was dragged through, whilst, to make it lighter, we got out, and were carried across on a wooden platform raised on a dozen men’s shoulders: a more original and primitive mode of crossing a river without getting wet I had never before experienced.

“On our arrival at Fujisara we went to a most comfortable tea-house and were well attended; indeed, the whole family appeared to wait on us at dinner—father, mother, sons, daughters, and children—and when not engaged in handing us dishes were talking to us or feeling our clothes. We were provided with the usual beds or quilts made of eider-down placed on the floor: during the night there were several rather severe shocks of earthquake,



A JAPANESE NURSEMAID.

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and the whole house seemed to rock to and fro, doors and shutters rattled and shook just like an express train, and the shocks lasted for forty or fifty seconds. The next morning, which was a very clear one, we were up betimes and walked eight miles to Miyanoshita, sending on our baggage by porters."

Earthquakes are very frequent in Japan—fortunately, as a rule, slight ones. But that is not always the case. In 1702 the lofty walls of the inside and outside of the castle of Yedo were destroyed, and there was also an immense loss of life. As late as 1854-55 there were severe earthquakes, when a Russian frigate, the *Diana*, lying in the harbour of Shimoda, in the province of Idzu, was so severely damaged that it had to be destroyed. (That Russian ship was destroyed by the forces of nature, and not by the hand of man, as other Russian ships have been more recently.)

Japan is the result, scientists say, of an upheaval, and there are no less than fifty-one volcanoes in the islands; so it would be a strange thing if there were not earthquakes fairly often. A good strong table is said to be a protection in case of a serious earthquake; an old-fashioned heavy bedstead is also suggested as not a bad thing by way of cover, if one can only roll oneself under it quickly enough. There is a great virtue in that word "if." Other advice given by a foreigner of some experience in Japan is: "In having a house built, do not have the windows placed exactly one over the other; see the lintels are strong over the windows, the beams long in all directions, to leave room

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for play on them during the earthquakes. A ditch round the house cuts off surface vibrations. The safest sort of roof for a house is shaped like a V; if the roof falls there is room for one underneath the roof—exactly like a fly under the extinguisher of a candle!”

Our walk up to Miyanoshita from Fujisara was soon accomplished, and through a picturesque country. The latter place is chiefly famous for its hot springs and the purity of its air. It lies at the head of a gorge, and now consists of a couple of European hotels and various smaller houses adapted for foreigners. Down in the gorge were two most heavenly Japanese villages, Dogashima and Kiga. All round the place are boiling quick-sands of mud; the water for baths is conveyed into the hotels by means of bamboo pipes which leak; the water is tepid, and has no smell of sulphur. It is very invigorating and feels as if it were charged with electricity, and a dip into it revives one and takes all the fatigue out of one's limbs after the longest walk.

At Miyanoshita the wood out of which the baths are made gives out a sweet aromatic smell peculiar to the place. Everything is of wood—walls, floor, ceiling; and the deep tank where the water flows is of wood, polished and scented, and smooth as velvet to the touch. There are some lovely walks in the woods around, and it is an exceedingly healthy place. Hakoné, which stands on the lake of that name, stands about one thousand feet higher up, and is cooler. Nearly every house in this village is let for the summer, many of them

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to foreigners from the large towns in Japan and also from the treaty ports in China.

From Miyanoshita we went along what is called the Riviera of Japan to Atami, and a lovely drive it is all along the coast. The town itself is protected by a range of hills from the north-westerly winds which prevail during the winter months, and it has all sorts of attractions for visitors. At its front lies the lovely bay of Odawara, with its deep blue sea ; it possesses hot springs and orange groves, has a balmy air, and it is easy of access either by road from Kozu or by a line of small steamers. Its greatest attraction is the geyser, which breaks out in the middle of the town every four hours, and is said to be especially useful to patients suffering from ailments of their lungs or throats. There are some saline springs in the vicinity, and it is a bright, attractive place to visit. The feathery cloud of the geyser as it spouts into the air is a beautiful sight, once seen, ever to be remembered—its colour, with its million vibrations, like the sheen of an opal or the gleam of a crystal rock, sending forth its lustrous fire, dancing, alive, iridescent, in the glorious sunshine of Oriental climes.

Leaving Atami, a few hours will take one to Kyoto, where one does not see much of foreigners or foreign costumes. There are some beautiful old-world palaces and temples to view, and its surroundings are most picturesque. It is, in fact, more an old-fashioned Japanese town than a modern Europeanised one, and for those who do not like absolute uniformity all over the world, this ancient

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capital of the Mikado and his court is a relief from the busy, bustling cities of to-day.

Another most interesting place to visit in Japan is the active volcano of Asama-yama, the Vesuvius of Japan. The ascent is not difficult. The crater is circular, some three-quarters of a mile in circumference, with perpendicular sides: looking down into the awesome abyss reminds one of Dante's *Inferno*. The whole crater is honeycombed and burnt to a reddish hue, whilst sulphurous steam wells up from the bottom and from the crevices in its walls. The prospect from the summit is a very extensive one, and on a clear day embraces a bird's-eye view over a large tract of country.

There is one place in Japan which no lover of the beautiful who visits the country should fail to see, and that is Nikko. It is a place apart in its solemn beauty and majestic calm. It is situated about eighty miles north of Tokio, and the ancient road to it lies for about fifty miles of the way through a stately avenue of cryptomeria trees. But in this age of progress that old-world route is to most travellers only a thing of the past, and it is more speedily reached by railway, much of its course being cut through the stately denizens of the forest, though the old road still remains. The atmosphere of the great who have passed away hangs over the place and gives it an air of the passive quietude of old times, despite that in the summer months it is thronged by votaries or visitors from far and near.

The railway stops at one end of the straggling village of Hacki-ishi, about two miles from the

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temples and shrines ; for though the name of Nikko is commonly given to the home of these majestic temples where lie the ashes of departed greatness, that name properly belongs to the whole district, and not to that special part of it alone. Through the centre of this village brawls a lusty river, dashing past rocks and boulders with a ruthless rush, whilst spanning it is one of the most picturesque bridges man could devise.

This bridge, constructed of one span eighty-four feet in length, and coloured scarlet, lies between the verdant banks on either side, and is called "the Bridge of Beauty"—and well it earns that name. Alone, should the Emperor visit the shrine, may his sacred feet tread its path, for the bridge is considered too holy for other feet to traverse, unless by his desire. At one time pilgrims on their religious errand were allowed to cross this bridge.

This permission was for a time discontinued, and during that period a high compliment was paid by the Emperor to General Grant, the victorious captain of the Federal armies in the fierce struggle between the Northern and Southern States of the great American Republic, when he visited Japan soon after that war : the Emperor had the bridge thrown open and invited him to pass over it. The General was much touched by this mark of honour, but refused to accept it, saying that he considered himself unworthy to do so, and made his visit to Nikko over "the Bridge of Use," which is the one traversed by the public in general, and is higher up the stream.

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One's ascent to the temples is made by climbing the long stairways of grey stone from terrace to terrace, shadowed on either side from the searching rays of the mid-day sun by solemn pines, which may be sighing in the gentle breeze murmurs of times gone by. One passes here a fountain-head of water which bubbles pure from mother earth for the pilgrim to wash in ere he enters the precincts of the temples: beside the stepping-stones grey lanterns stand, their sides of stone and covered with lichen.

The first gate is a handsome granite *torii*, a stately portal at the end of the famous avenue of cryptomerias, planted by pious hands to make a fitting route to these national shrines from the capital. Lit by the even light of the noonday sun, one tries to appreciate the marvels of carving and ornamental painting and symbolism everywhere around, with their harmonious and subdued blending of soft neutral tints—no glaring contrasts to offend the eye. One forest tree stands quite apart, guarded by a stonework rail. Tradition says that in its sapling state the great Iyeyasu himself had it conveyed with him wherever he journeyed in his palanquin. This shows that though he ruled the country and subdued his foes with stern relentlessness, yet he had a love of nature and her works within his inner soul.

The relics of the past and lore of olden times are displayed in the first fretted and grained hall one enters, rich in embellishments, for there displayed are Iyeyasu's helmet and shield, almost deformed by age, green platina, and rust; and on another side

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one sees the sacred Buddhist books treasured in a case bright with gold and scarlet hues. These splendid halls were erected to be used by the ruler of Japan when he came here to worship with his train of powerful noblemen and chiefs. Every bird, beast, and device has been pressed into the service of decoration in these palatial ante-chambers, each more ornate than the last. There is a high edifice erected at Nikko, called "the pillar of the aversion of evil," lest the perfect beauty of these buildings should awaken the anger and jealousy of the gods. In a small iron store-room is treasured one of the finest pieces of illumination in the world, eight feet long by four feet wide ; the artistic touch of these paintings is so delicate and so radiantly perfect that it would almost seem as if the artist must have dipped his brush in the aureate beams of the sun. This bright gem, buried midst the forest heights of Nikko, forms a strange contrast to the grey, pine-clad surroundings.

The tomb of Iyeyasu is some short distance apart from all these splendours, standing in a small pagoda, stern in its simplicity ; and there he rests, knee to knee to the mighty forces of nature, with the forest all around him, on one of the hillsides near the temple. One stone marks the spot where Iyeyasu's favourite horse was buried, the one he rode at the great battle of Sekigahara, which was the turning-point in his life ; the old horse was turned loose on these sacred hills after his master's death, and lived many years in freedom amongst the pines.

On leaving Nikko we passed upwards to the village of Chuzenji, where we were going to pass a

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few days on the banks of the mountain loch of that name, passing on our way innumerable waterfalls sparkling in the sunshine and darting headlong in a feathery foam into swirling pools or struggling against boulders and rocks, and then resting in inviting pools tranquil against mossy banks, where many a fish was watching for his evening meal of headless flies. As it was in autumn, the variegated and russet-coloured tints of the foliage on the maples added to the beauty of the way, thrown into relief by the darker mantle of the pines or firs.

On leaving the woods, one reaches Chuzenji through a level road, and there lies the lake in the palm of the mountain heights, with nothing 'twixt it and the fleecy clouds. The atmosphere was rather warm for the time of year, and darkening clouds made one think the calm was only the prelude to a storm of wind and rain, when Ni-ko-san, or the storm mountain in the district, would break with all the fury legends give him credit for, and burst out from his darksome, tempest-haunted caves. For hundreds of years the Shinto priests used to pray to the demons who were supposed to live in Nantai-san, the mountain hard by, to avert the dread typhoons and equinoctial storms which were supposed to come from the caves on that mountain's sides.

We found our English friend's house, which he had taken at Chuzenji as his country place; it was built in Japanese style, made of wood, and had two stories, with a high veranda round each floor, and was a picturesque little abode. The furniture was designed to be in touch with the sylvan sur-

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roundings, and the wood was left as far as practicable in its original bark-like state, and was both rustic and graceful.

After dinner the weather became worse, and the rain pelted against the shutters of the veranda and the roof like hail, whilst the dancing movement of the needle in the barometer showed us a heavy storm was approaching—in fact, the dreaded typhoon, which is a circular storm where the wind seems to blow from all directions, and is closely allied to the West Indian hurricanes or the cyclones of the Indian seas. In one of the latter it had been my lot to be nearly wrecked in the Bay of Bengal, as the engine-rooms got flooded, and it was only by hoisting small sails to steady her we kept our ship from foundering. It was curious to note that, while the Lascar seamen were all right and smart and useful sailors in ordinary weather, they failed us in the time of danger, and hid about the ship, so that the sails had to be hoisted by the officers and the Chinese sailors, who were plucky enough, assisted by the male passengers and European stewards. But reverting to our stay at Chuzenji: though we all lay down in our beds, sleep was impossible, so we lay awake and listened to the howling, raging wind outside, as if determined at each successive blast to sweep the house bodily away, whilst the rain pelted against its sides and roof as if a mighty deluge was falling on them. Now and again there was a lull, as if the elements were recovering fresh energy to drive to destruction the straining timbers of our small abode.

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Then with increased energy the storm renewed its fury ; sweeping down with a long sigh, gust succeeded gust. Some appeared of interminable duration, and longer than the last, and each seemed to forebode that the house would be swept away by the fury of the storm. But midst the cannonade of stones and débris and crash of falling trees our little dwelling bravely held its own, and gradually the force of the tempest died away and the terror of the typhoon was over, and we felt relieved that we still had a roof over our heads. As the storm gradually passed away over the distant hills, it gave long wails and shrieks, as if a soul escaped from Ni-ko-san's dread caves was hastening onward to a state of gruesome purgatory below.

We could hear the mighty sound of water from the stream beside the house rushing to the lake, a stream which only a few short hours before had been but the trickle of a brook. As we sat on the veranda at breakfast next morning, the air was delightfully cool after the storm, and the country looked perfect in its fresh beauty. The lake was in parts still and quiet, and reflected the woods around it and the blue sky above like a mirror of light ; and in other places the light air made a ruffle of tiny wavelets, sparkling in the sun with silvery light, as if it could never again be lashed by any storm or tempest.

During our stay at Chuzenji we took many walks or longer excursion on horseback along bridle-paths to places both of interest and beauty in the surrounding locality. One often in one's rambles in Japan comes across the ruins of some

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old feudal castle, with its moss-grown battlements and keep. And so "the old order changeth." They have had their day, and now that the busy world of men has swept by them, though they lie stranded on the shores of time, they can still dream of a glorious past, and of stout work done by their old walls in their country's service.

CHAPTER VIII

The Transition Period

AS the sapling becomes the tree, as the growing boy becomes the youth, so has Japan marched steadily forward during the lifetime of the present generation from adolescence to manhood.

The year 1853 was an important one in the annals of the Japanese Empire, for from that date the almost complete seclusion of Japan for over two hundred and fifty years from the rest of the world ceased and became a thing of the past. In that year Commodore Perry, of the United States navy, arrived off the harbour of Inaza with a fleet consisting of two men-of-war and two transports, and demanded that the governor of that harbour should meet the diplomatic representatives of his government. The governor demurred to this: Commodore Perry was firm in his demand, and threatened to proceed with his fleet to Yedo, now Tokio, if his request was not complied with. Ultimately the governor received instructions to meet the commodore, and at Kuri-gahama received the letter from the President of the United States.

Perry shortly afterwards left the harbour, leaving word that he would return next year to conclude

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a treaty between the two countries. This he accordingly did, and in 1854 arrived with a more powerful squadron than before ; and as the Shogun's government did not wish to come to a conflict with the Americans, they assented to a preliminary convention of friendship and commerce with the United States, and this agreement was concluded at Kanagawa in that year between the respective plenipotentiaries of the two countries. Conventions of a similar character were shortly afterwards signed between Japan on the one hand and Great Britain and several other powers respectively on the other.

Negotiations were renewed in 1858 by several powers to conclude new treaties of a more definite and substantive character than those conventions previously alluded to, and in those negotiations Great Britain took an active and a leading part, and despatched Lord Elgin on a diplomatic mission to Japan as her representative. His first port of arrival was Nagasaki. On leaving that port he steamed on to Simonda, with the intention of presenting to the Tycoon (by which name the Shogun was then known) the yacht sent by Queen Victoria to him. Mr Laurence Oliphant, private secretary to Lord Elgin, has described that eventful voyage, and the following gives a vivid account of a portion of it :—

“The day following our arrival at Simonda, Lord Elgin received a visit from the governor : he had learnt that we proposed going up the bay of Yedo, and his object now was to exert all his powers of persuasion to induce Lord Elgin to forego this intention. He brought a large suite on

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board with him, all of whom seemed to appreciate an English luncheon. I was rather startled to hear one of them refuse curaçoa, and ask for maraschino instead. The governor himself was a man of a most jovial temperament; he indulged in constant chuckles, and rather reminded me of Mr Weller, senior. He seemed to consider everything a capital joke—even Lord Elgin's positive refusal to comply with his request to hand over the yacht at Simonda and remain at that place! He used every possible argument to carry his point, but without avail. He said he dreaded the consequences to himself, and chuckled. Still more did he dread the consequences to us, and chuckled again; and when at last he found we were neither to be frightened nor cajoled, he seemed perfectly contented, and proceeded to wrap up in square pieces of paper any articles of food which particularly struck his fancy, which he carried in the folds of his shirt, saying as he did so that he had a number of children at home of an age to appreciate the culinary curiosities of foreign parts. Many of his suite seemed to have families too, for they followed his example. I rather think one attempted to carry away some strawberry jam in his bosom or in the sleeve of his coat, which was made full and baggy for the purpose. These square pieces of paper are not used exclusively for wrapping up food in: upon them inquisitive Japanese take notes, and in them they blow their noses. It is a mark of politeness to carry away a quantity of food from a dinner table: so much so that a very civil guest sometimes brings a

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servant and a basket to carry away those remnants which a careful English housekeeper would appreciate at luncheon next day.

“We got under way from Simonda at daylight on the morning of the 12th August, and with a fair wind proceeded rapidly up the bay, passing on our left a mountain-range about 6000 feet in height. The shores now begin to close in, and at the Straits of Uraga, which we reached in about five hours from Simonda, they are not above ten miles apart. At this point the scenery was very pretty: wooded hills rise from the water's edge, sloping gently back here and there, deeply furrowed with a charming glen, in which cottages with steep-thatched roofs and overhanging eaves are snugly ensconced. The western shore resembles some parts of the coast of the Isle of Wight. The town of Uraga itself is the most important-looking place on the coast. It is considered a sort of barrier to Yedo, and even country craft would stop here to give an account of themselves. Two boat-loads of two-sworded officials pushed off in haste as we steamed up, and by gesticulations and gestures of entreaty invited us to stop; but we passed on, utterly indifferent to their signals, and as we left them far behind we could still discern them trudging hopelessly after us, in the vain attempt to overtake a steamer of 400 horse-power going at full speed. We could scarcely believe our eyes when, at anchor the same night, we observed these identical boats pull alongside, they having never relinquished the pursuit.

“Meantime we steamed steadily through waters

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traversed for the first time by Commodore Perry's squadron a few years ago, and consequently but little surveyed. Passing the Perry and Webster Islands, prettily wooded and of a picturesque form, we came within sight of the Russian squadron, anchored at Kanawangwa, at about mid-day. Lord Elgin, instead of stopping at Kanawangwa, determined to adopt the unprecedented course of sailing straight up to the capital, believing that if the achievement were feasible, it would not only save valuable time, but that the presence of our ships there would produce a most salutary effect upon the Government, and in all probability tend to facilitate our negotiations.

“Our unexpected appearance must have somewhat astonished our Muscovite friends, more especially as we passed on at full speed up the bay, where no Western ship had ever before ventured. Up to this point the western shore under which we had been coasting was uniformly high and broken with projecting promontories; now, however, it sinks to a level with the waters of the bay.

“The water now becomes shallow and the channel somewhat intricate. We were just doubting whether the undertaking was practicable, when we saw in the distance some large square-rigged ships of a tonnage which satisfied us that their anchorage would do for us; but for a moment we felt bitterly disappointed at the discovery of European-built ships, betokening, as we supposed, the presence of some foreign flag more enterprising than our own. It was only when we approached nearer that we perceived that these Western-looking craft were

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in reality Japanese, and observed the white flag with the red ball floating from the peak of a dapper little steamer and marking it 'Imperial.'

"Gradually behind these vessels the island forts, and then the houses of the city of Yedo, rose into view. Gently, with two leads going, we crept up to the long-desired haven, closely followed by the *Retribution* and yacht, and by two o'clock the same afternoon, after a most prosperous passage from Simonda, we anchored not far from the Japanese fleet, at a distance of about three miles from the shore, and five from the capital of the empire."

A few days after the arrival above described at Yedo, Lord Elgin and his suite went on shore, and were most comfortably housed and hospitably entertained by the Japanese authorities; and a treaty was ultimately concluded between Lord Elgin and Admiral Stirling and certain Japanese commissioners, who had been appointed on behalf of their respective countries. By it certain ports were opened to British commerce, and an import tariff was arranged, in which cottons, woollens, machinery, silk, lead, tin, and coals were all charged an *ad valorem* 5 per cent. duty; all other articles 20 per cent., except intoxicating liquors, which were to be charged a 35 per cent. duty.

About three years prior to the conclusion of this treaty a matter took place, not of great moment in itself, but, read in the light of subsequent events, of great interest. During the Crimean War of 1854-55, a combined squadron of English and French vessels chased the Russian fleet in the Far East, and attacked the fortified port of

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Petropaulovsk, on the coast of Kamtchatka, where it had sought refuge. The first assault was not successful, but on the arrival of reinforcements the place was captured and the forts demolished. The Russian fleet had, aided by a fog, escaped a month before; these vessels were, however, caught in a storm and shipwrecked on the coast of Japan, where a considerable number of the shipwrecked crews sought refuge. The Japanese had no knowledge of the war, nor was it any concern of theirs; nor in any case would it have prevented them acting as they did with benevolence and kindness to the survivors: they gave them shelter in a secluded spot called Heta, and as the Russians there expressed a desire to build ships in order to return home, the Japanese lent them their most skilled artisans and shipbuilders. Aided by this act of friendliness, they succeeded in building two schooners, in which, at the conclusion of the Crimean War, they returned to Russia.

In 1861 an event occurred which enabled the Russians to display their mode of gratitude for a kindness shown them by what then was a weaker nation. The island of Tsushima is, as all those who take an interest in maritime affairs know, situated at the mouth of the Sea of Japan; it is a most important strategic point for the safety of that empire. That fact, no doubt, had been reported at St Petersburg by the officers of the shipwrecked crews who had been given a place of refuge at Heta. The Russians accordingly in the year in question, without warning or excuse, sent a fleet and landed marines and sailors and occupied

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a part of the island—this in spite of the fact that they were at peace with Japan, and had shortly before entered into a treaty and also into friendly intercourse with that country, and that in the time of their calamity and distress all kindness and generosity had been shown their sailors. Remonstrances were made by Japan, but, it were needless to say, Russia took no heed of them, and acted the part of a big bully at school who has annexed a small boy's piece of cake; these remonstrances were treated with contempt.

Fortunately enough, this outrage was not allowed to continue; for an English fleet made its appearance on the scene. Our admiral demanded in strenuous language the instant retirement of the Russians (acting under instructions from the then government at home, of which Lord Palmerston was Prime Minister), which was obeyed, and thus the island of Tsushima was then preserved to Japan. This island of Tsushima has recently loomed large in the history of the world, as the seas surrounding it have been the scene of the great and decisive Japanese naval victory of the Sea of Japan.

A few foreigners about 1861 began to settle in or trade with the ports thrown partially open two or three years previously—namely, Yokohama, Hiogo, Niigata on the main island, Nagasaki in Kiushiu, and Hakodate in Zezo; at the same time there was a strong feeling amongst many of the daimios and their followers against the Shogun for having granted these concessions to foreigners, and the cry “Kinno!” (Honour the Emperor!) became

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popular throughout the country, and the dawn of the Restoration broke.

Added to this dissatisfaction against the shogunate for purely patriotic motives, there were many of the leading daimios who resented the supremacy of the Shogun, and held that they were his equals, and wished to revert to the days when all the daimios or princes, including the Shogun, occupied the same position and ruled their provinces under the supreme headship of the Emperor and no one else. Further causes of the rising feeling of disaffection to the shogunate were the dislike amongst many of the daimios in consequence of their enforced yearly attendance at Yedo as his vassals, and on the other hand amongst the people, because of the arbitrary oppression of certain of the feudal chiefs. The Prince of Mori, who was one of the most powerful and enthusiastic supporters of the old régime, took independent action and fired on some foreign war-vessels in the Straits of Shimonoseki in 1863.

The Shogun, either with or without the assent of the Emperor, for that is not very clear, took up arms to punish Mori for this act of revolt, hoping at the same time to suppress the ambitions of the other daimios by a war against him. The first campaign, in 1864, ended successfully for the Shogun's arms, but he suffered a great defeat in the second campaign, undertaken in 1866, and the fall of the military supremacy of the shogunate dates from then.

The Shogun was quite aware that both England and France had, by the force of their arms, wrested

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important concessions from China, including to Great Britain the concession of Hong-Kong, and to both countries the right of trading at many Chinese ports. Yet it was not till Commodore Perry knocked at the door of Japan in a somewhat peremptory way in 1853-54, and disturbed the long-continued slumber of the nation, that the Tokugawa government had to face the question as to whether to keep the door still closed against foreigners and the country isolated or not. Some of the Tokugawa government appear to have strongly believed that foreign intercourse would benefit the country; others that, if strictly limited, it could do no harm, and that it was, of two evils, better than a long and sanguinary war against superior armaments, with doubtful results. But both the Shogun and his government were impressed with the importance of building up a navy, but owing to the length of time that the country had been in seclusion there was no man who had the needful knowledge or technical experience for such an important task.

As a first step, they therefore revoked by proclamation the edict which had hitherto been in force which prohibited the building of large ships. This edict, promulgated in the years 1634 to 1638 had enacted that no vessel larger than five hundred *koku*, or about seventy-six tons, measurement should be constructed, nor was any vessel permitted to carry more than one mast. The result was very satisfactory to them, for the issue of the proclamation was almost immediately followed by the construction in various parts of the country of larger vessels, and modelled on the lines of those

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of European construction. They also purchased many foreign steam vessels both at Hong-Kong and Shanghai: in some instances they got some excellent merchant vessels of that date, and in other cases are said to have made some exceedingly bad bargains—ships no doubt resplendent in paint, but with boilers and machinery nearly unworkable. And it was told me a few years later by a friend in Hong-Kong that the Japanese engineers, when after a short time they found the engines in their earliest purchases of steamers would not work, did not put it down to the right cause—namely, that they were worn out—but that they were rendered thus useless by the spirit of evil! If they had attributed certain dealings with his Satanic majesty to the recent owners of these vessels, they would have been nearer the mark.

The King of the Netherlands had presented in 1855 to the Shogun one of his war-vessels, and shortly afterwards they applied to that monarch for the necessary machinery and also for the engagement of experts. On their arrival at Nagasaki, they selected a suitable site for the erection of shipbuilding works. From this small beginning the undertaking, after various changes, finally developed into the large and prosperous establishment known as the Mitsa Bishi dockyard and engine-works; and as early as 1857 the Tokugawan naval cadets were instructed at Nagasaki, not only in navigation and gunnery, but also, from Dutch instructors, the art of shipbuilding.

The principal dockyard a few years later, in 1866,

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was at Yokosuka : at first French naval constructors were employed, but in 1875 the sole control was placed in the hands of Japanese officials. There were then dockyards at Kuré, Sasebo, and Maisura, on the north-west coast of the main island.

In June 1860 the government of the Shogun was placed in an extremely difficult position, two American men-of-war having entered Shimoda, followed by a Russian man-of-war, and announced that the English and French would also be on the scene before long. This demonstration of force meant virtually, "Sign the treaties or war," and the Shogun adopted the former course, on the 20th of June 1860, without the imperial permission. The anti-foreign party were deeply incensed at this, not only for his giving way to the foreigner, but also for his usurping the prerogative of the Mikado by signing a treaty.

At length an important alliance was formed of some of the most powerful daimios at the imperial court, including those of Mito, Satsuma, Nagato, Echizen, Toga, and Higen, who obtained a decree from the Emperor ordering the Shogun to drive away the foreigners and cancel the treaties. The Shogun at once saw that both this order and his position were alike impossible, so on 14th October 1866 he bowed to the storm and to the cabal got up against him, and petitioned the Emperor to permit him to resign office. This was granted the next day, and the virtual government of Japan, which had been in his family for two hundred and fifty years, ceased to exist.

Subsequent events clearly demonstrated that,

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amongst the vast majority of those who composed the opposition and caused the Shogun to resign, the reason assigned—namely, that they were opposed to all foreign intercourse and that all the new treaties must be revoked—was a mere pretext. And one of the first acts of Lord Iwakura, the new prime minister in the Emperor's government, was to adopt in principle the policy of the shogunate as to the admission of foreigners, the peaceful relations and intercourse with foreign powers, and the opening of the treaty ports.

It is said that this proclamation “astonished” many of the imperialist statesmen, as in all probability it did.

However, in this instance, within a few months after the Restoration an imperial ordinance was issued which clearly demonstrated that, whilst the government deemed it impossible, after the action which had been taken by the late Shogun and his advisers, to decide otherwise than to conclude a treaty of peace and friendship with the foreign governments, yet it went on to show that the treaties did not entirely meet with their approval, in the following words: “Public deliberation will decide as to which points in the treaties signed by the Shogun government are not in the interests of the nation, and proceed to their early revision.” The two points which on examination they found unacceptable were the extra-territorial jurisdiction which these treaties set up: this provision they considered unadvisable and a surrender of their national independence. They also considered the tariffs in these treaties were too one-sided, and

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not equitable to the interests of Japan, and they resolved "to recover the right of independence in matters of customs tariffs."

As a matter of fact, the treaties signed by the Tokugawa government, and accepted (such as they were) by the new imperial government, were not even framed by the Japanese officers themselves, who were naturally at that date entirely ignorant of international affairs.

It was the United States consul-general, Mr Townsend Harris, who did everything at that period for the diplomatic affairs of the Tokugawa government, and, although it is universally acknowledged by the Japanese that, under the distinctly difficult circumstances of the case, he carried out his duties with high conscientiousness and a real friendly feeling to Japan, notwithstanding that, under the altered circumstances of the case, they did not look on his handiwork as a sort of ark of the covenant, or consider a tariff system could be devised to last for all time and under all the changing circumstances of mundane affairs.

The causes which led to the Restoration were the Samurai's loyal instinct; the revival of the Shinto cult, which taught the divine origin of the Mikado, and that the administration of the affairs of state by a subject was a usurpation of his authority; the resentment felt by the forceful renewal of foreign intercourse, and that there were then, moreover, in the country a certain number of men of advanced views, whose minds were ripe for the change which the advent of the foreigners precipitated. The

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movement which made for the change so eventually imperialistic in its prime purposes was to a large extent thoroughly democratic, with regard to the personnel of the forty-two men who directed its earliest stages.

The Satsuma Samurai were also aiming at obtaining the shogunate for their own chief by the overthrow of the Tokugawa régime of Shoguns, and it was undoubtedly owing to the fear of some of the leading reformers at the time of the Restoration that this might be accomplished, and to prevent it, that they resolved to lay the foundation in the new régime of a constitutional form of government, and a system in which all the clans should be placed on a footing of equality under the supreme headship of the Emperor; and it was therefore resolved that in due course a deliberative assembly should be convened to assist in the management of the national administration.

At first it did not strike the leaders of the movement that this drastic change from an absolute form of government to one based on constitutional lines would sooner or later entail the abolition of feudalism, and as is invariably the case in all oppositions formed for destruction, on their succeeding to power certain differences of opinion arose; but those divergences of opinion in detail were not allowed to cloud their intense loyalty to the Emperor and their burning patriotism, and they one and all obeyed the spirit of the weighty words of the Emperor in his first rescript after the Restoration regarding foreign affairs, which were as follows: "The high and low should hereafter dispel



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all doubt, unite their forces in strengthening the army, and making the glory of the Empire shine through the world ; for such is the way the Emperor intends to respond to the spirit of his ancestors." It was seen clearly to be essential to have one homogeneous system of laws for the whole country, and to do away with the diversity then existing in the various fiefs, and that they should surrender their local autonomy and the absolute control of their finances.

Far-reaching and drastic as this change was, it was accomplished within a remarkably short space of time by the disinterested self-abnegation and self-sacrifice of the feudal chiefs, the example being set to this act of patriotism by the daimios of Satsuma, Choshu, Tosa, and Hisen, the four most powerful clans in the south, and it was further accompanied by a petition to the Emperor, praying His Majesty to reorganise them and bring them under the same uniform system of law. Out of the whole two hundred and seventy-six feudatories, only seventeen hesitated to follow this example. In history there is no parallel to this self-denying act of these barons and the other Samurai, their retainers, and it certainly goes to show that the Samurai doctrines were inbred in them, and that they carried out to the letter certain canons of almost romantic morality and self-sacrifice of their faith.

A cabinet composed of the leaders of the Restoration was appointed at the old capital of Kioto to carry out, under the Emperor's orders, the general administration of the country ; and after due

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deliberation they came to the conclusion that it would be best to alter the then existing system slowly and step by step, and in the first instance appointed the barons governors of the various provinces they had previously ruled, and confirmed the official position and pensions of the Samurai, the taxes of the former fiefs being paid into the central treasury. Shimuzo, appointed governor of Satsuma, sent in 1871 a contingent of troops to Tokio, whither the Emperor had removed his court. This was the first step to the formation of the national army of Japan as the world now sees it, and reads of its great deeds and brilliant victories.

The gradual change of the almost independent and semi-regal position of the daimio order, the old nobility of Japan, from being immensely rich and powerful and owning provinces as absolutely as anything may be owned in this world, to that of an analogous position to a peer of the realm in this country, is one of the most important and interesting incidents which occurred during the transition period from the old to the new order of government and administration in that country.

At first, as previously indicated, they were appointed governors of their old provinces, retaining their former counsellors, and with an army under their control. Step by step this power was withdrawn, and their pensions were first reduced and then commuted, so that these men were soon in receipt of only one-tenth of their former revenues, but with no cares of state or other matters to worry them, unless they chanced to be in office. They, in fact, lived the lives of the

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nobility of our own country, looking after their private property, farms, households, and belongings. This action of theirs forms a striking contrast to the greed with which autocracies in other countries grasp the uttermost farthing out of their country's exchequer, and it is an instance of voluntary self-sacrificing patriotism to which no parallel has hitherto been known.

The Samurai who were in receipt of pensions were then no less than 400,000 men, and with those dependent on them the Samurai population was practically then little short of 2,000,000. In 1893 the Treasury prepared a scheme to commute the pensions, and allowed in lieu to those with life-pensions the equivalent of four years' purchase, and to those with hereditary claims a sum equivalent in cash or bonds to six years of the former payments. These somewhat hard terms were accepted without murmur by these loyal men, who thereby sank into comparative poverty without complaint; nothing in their career as soldiers became them so well as their manner of abandoning it.

The custom of abdication is more prevalent in Japan than elsewhere, and men who have hardly reached middle age are ready to withdraw, and, from Emperor to shopkeeper, hand over their estates and honours to their son.

During this transition period many questions of grave importance arose, and Great Britain was extremely fortunate in having as her minister plenipotentiary at the Mikado's court during most of that period a diplomatist of the skill and tact possessed by Sir Rutherford Alcock.

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Shortly after the abolition of the long-rooted feudal system in the country in 1873, conscription was introduced; and, contrary to the general opinion of foreigners, it was successfully carried out, and worked remarkably easily and perfectly from the very start. This bold experiment has not only given to Japan a large standing army expansible without difficulty or confusion in time of need to include all the vigorous manhood in the country, but in no sense has the imperial army deteriorated from the high standard of courage, devotion, and discipline of the old Samurai levies. This has been amply proved during the Satsuma rebellion, when the conscripts had to fight a force mainly composed of Samurai; also during the Chinese war, in the Boxer outbreak in North China, and in the great war with Russia.

The scheme was at first to organise a standing army of 400,000 men, which would constitute twelve *shidan* (divisions) or six army corps, and in the same year, namely, 1873, the military academy was established and several French officers were invited and entrusted with the care of the military education. Even prior to that in 1870, certain steps had been taken to arm and drill the troops in European fashion.

The uniform at first was rather a compromise betwixt a Japanese and a Western equipment and dress. Whilst in Yedo (now Tokio), as long ago as 1870, I had a letter of introduction to Lieutenant Hawes of the Royal Marines. This young British officer was up there as a military instructor, and I remember going with him to see some of the

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Mikado's troops at drill. They struck me at that time as a soldierly, smart, well-set-up body of men; they were armed with a muzzle-loading rifle; the tunics were then black in colour, and their head-dress was dark, a glazed conical hat not unlike that of the Chinese soldiers.

At Yokohama, the principal treaty port, which has a good harbour and is close to the capital, the French and ourselves, by the treaties then in force, were permitted to have contingents of troops to guard the interests of the foreign element. The British force consisted then of a battalion of infantry, and the French of about 1500 marines. Both forces had an excellent drill-ground and well-built barracks, and it was interesting to see them on parade on that far-distant shore, and hear their military bands play.

The Japanese Government took quite a paternal care of foreigners at that date, and whilst visiting Tokio with a friend we were always accompanied by a mounted trooper armed with a carbine and a sword, whenever we went out driving, though whether he was a soldier or a mounted policeman I never discovered, nor could we see any necessity for his protection: it certainly somewhat amused us to be the objects of so much solicitude, and it was a dignity we had neither of us previously enjoyed. The people generally were at that time essentially good-natured and friendly, but we were afterwards told there were a certain number of fanatics about determinedly opposed to foreigners, and I suppose the authorities did not want trouble regarding

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outrages on foreigners, and thought prevention better than cure.

The police force then as now was largely composed of Samurai, and the men composing it have always held a higher status than similar bodies of men elsewhere. When during the Restoration period the modern press in a small way commenced in Japan, the press law was at first somewhat strict, and the editor of a newspaper, unless he was extremely careful, ran the risk of getting into trouble, especially if he made in his newspaper any reference to political matters; so that a proprietor of one of these journals had to walk somewhat warily, and it was said he had to keep on his staff "a prison editor" to go on occasion to jail.

The censor was exceedingly polite if he had to send a notification to an editor of a drastic character (and he swept his net rather widely), and put the honorifics *O* and *go* before each of the nouns or verbs, so that the order, when it arrived, probably read as follows: "Deign honourably to cease honourably publishing august paper, honourable editor, honourable publisher, honourable chief printer; deign honourably to enter august jail." This politeness was kept up even at the time of the arrest, when the policeman thus carried out in extremely polite language his official duty: "August pardon deign"—to which the prisoner, as he stood patiently having his hands woven together by a sort of bandage, would reply: "Oh, don't mention it." On the captive's arrival at the police station he gave the chief officer a military salute,

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and declared he was "so sorry to give them so much unnecessary trouble."

In one particular the press law in Japan is especially severe, and to print in a journal any information against the interest of the State or country (and more especially so in the time of war) is a severely punishable offence. The editors appear to obey that law very loyally, and are much more reticent than in many other parts of the world during the times of military operations, and so do not assist the enemies of their country.

No Samurai would engage in trade or any commercial undertaking, and as many of them were extremely poor, agriculture or governmental employment was almost the sole outlet they had to make a living; and the same prejudice remains almost unimpaired to the present day, any one of their descendants preferring to live in poverty and suffer as a Samurai than in affluence as a merchant.

Shortly after the Restoration in 1872 religious toleration was allowed, and the teaching of Christianity and other religions permitted. An effort was made about the same time to reinstate the Shinto religion in its simplicity, which has been partially successful.

The new Imperial Government was hardly organised before it had to face many important international questions which demanded early solutions. Amongst them were questions relating to Corea and Liukiu with the court of Peking, and Soyejima was despatched in 1872 by the Government to China on a diplomatic mission

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to negotiate in respect to these somewhat complicated matters. One of his earliest successes was regarding the question of the mode of audience by the representatives of foreign powers to the Emperor of China. The Chinese ceremony of audience granted to foreign representatives dated from the flourishing days of Kanghi, founder of the present dynasty.

A Russian representative then sent to the court of Peking agreed to the proposal of following the Chinese court ceremony on the condition of a Chinese representative in St Petersburg following the rules of etiquette in the Russian court. He did not take the trouble to inform himself beforehand in what the Chinese ceremony consisted, so that he was greatly taken aback when he was required to kneel down in the courtyard outside the grand hall, in the depth of which was seated the Son of Heaven, and to bow very respectfully first three and then nine times. Having promised to comply with their rules and the established court ceremony at the Chinese court, it must then have been carried out, as it was henceforth the only mode of audience at that court. In the nineteenth century such rules were impossible for foreign ambassadors to comply with, and so none of them had applied for audience.

Soyejima opened negotiations with the Yamen ministers concerning this matter, and pointed out that it was improper to treat with dishonour representatives of foreign rulers, equally independent and dignified as the Chinese Emperor himself, and added, if the Chinese court should go

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on treating disrespectfully foreign ministers, he too would make use of his knowledge of Chinese rituals, and assume a position as disdainful of the Chinese court as that of the court to the foreign representatives, and he would further teach the foreign representatives the way in which they could reciprocate the Chinese lack of respect. His profound Chinese scholarship made him master of the situation, and the Yamen ministers accepted on principle the Western ceremony of saluting the Emperor whilst standing in front of him.

After a great deal of procrastination on the part of the Yamen, and on the threat by the Japanese ambassador of at once breaking off negotiations unless his reasonable demand of being received in audience as became the representative of a free and independent state was complied with, the Yamen ministers gave way and informed the whole diplomatic corps at Peking that the imperial audience would be granted them on the terms desired by the Japanese minister, after the Emperor had given audience to Soyejima. The audience accordingly took place in a manner acceptable to Soyejima, and this was the beginning of the foreign ministers being received personally by the Emperor, after years of interruption.

On Soyejima's return to Tokio all the foreign ministers paid him a visit together, and, commenting on his success at Peking, gave him the following remarkable assurance: "We wish we could say we have always done so, but as a fact we will from this day regard you as the Minister of Foreign Affairs of a really independent state," and

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they collectively invited him to a complimentary dinner.

If Japan has any fault in her diplomacy, it is said to be an undue secrecy: it is certainly not wanting, from what one hears on all hands, in courtesy, patience, and politeness.

CHAPTER IX

The New Era

LORD IWAKURA, Minister of Justice, had been appointed ambassador and chief of a mission to the United States and the principal states of Europe in 1871, and was expected back again in Japan in 1873. The main object of his mission was to extend and increase the friendly relations then existing between Japan and these governments, and, as the time for the revision of the existing treaties was then approaching, to study the institutions of the civilised nations, in order to adopt those most suited to Japan, so as "to attain a status equal to that of the civilised nations." The instructions to the mission were to meet the statesmen of these foreign states, "to explain to them the state of affairs in Japan and deliberate with them on the best means of reforming our institutions."

There was then a powerful military party in the country, at whose head was Saigo, the former chief of the Satsuma clan, and now generalissimo of the Japanese army. He thoroughly agreed with the views of General Torio that the new era necessitated a thorough reform of the military system, and

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also that the real strength of a nation consisted in the just balance of martial vigour and polite learning, of which he urged it was desirable the former should be primarily considered, and that all the old male members of the Samurai class should be enlisted between twenty and forty years of age in active service. Saigo promised with his life to carry this out, "on condition that war with Corea was made the first step in its realisation." Moreover, the policy of Soyejima's mission to China was war with Corea, and his whole energy was directed to nullify the opposition of China in case of its declaration. On Lord Iwakura's return to Japan in September 1873, the Government split up into two parties, the one for war, the other against it. Of the latter, Lord Iwakura, Kido, Okubo, Ito, and the rest of his mission were the leaders. Okubo drew up a remarkably powerful memorandum, giving his reasons against war, which included the risk of the discontented amongst the Samurai grasping the opportunity for hindering the great work of reorganisation, the cost of war, that it would retard industrial development, and the following remarkably far-seeing reason: "Of all the foreign powers, Russia is the one to be most feared, and her southward movement is well known; so that if Japan and Corea fight with one another, both will fall an easy prey to Russia." He also feared, though in my view needlessly, this country, and added: "England is also a powerful nation, from whom Japan has already borrowed much money, so that if we cannot pay the interest in consequence of the war, she would make it a

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pretext for interfering with our internal affairs, thus making Japan another India."

The dispute raged hotly between the contending ministerial factions, and at length this all-important question was submitted to the personal decision of the Emperor, who decided that there should be no war with Corea; and the policy of Saigo and the war party was therefore accordingly rejected.

Another difficulty arose at nearly the same period regarding an attack on a Japanese junk from the Liukiu Islands, on the coast of Formosa, in which four Japanese subjects had all their property plundered, and barely escaped with their lives; and a punitive expedition was sent to prevent the barbarous inhabitants of that island from committing similar outrages.

The work of chastisement was carried out under extreme difficulties, owing to the physical condition of the part of the island the outrage had taken place on, and that the savages took up their position amongst insurmountable rocks and mountains. China claimed a sort of shadowy sovereignty over a part of this island, and had a further even less tangible claim to be the suzerain power in the Liukiu Islands, and the matter caused a good deal of friction between the governments of China and Japan. Finally, however, through the good offices of Mr Wade, the British Minister at Peking, and General Grant, ex-President of the United States, who was then on a tour of the world in a private capacity, war between these two countries was averted, and an agreement came to at the Treaty of Tientsin, made in October 1874. Though under

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the terms of this treaty the compensation Japan received for the cost of the expedition was no adequate recompense for the heavy expenditure which had been incurred, yet its provisions as a whole were not deemed unsatisfactory by Japan, as it was virtually acknowledged that the Liukiu Islands belonged to Japan, and they are now one of the most docile provinces of that empire.

The year 1875 was a memorable one in the advance by stages of Japan from feudalism to a constitutional form of government. In that year cabinet ministers Okubo and Ito had an interview with Kido and Itagaki on the opposition side, and they agreed on a plan for reforming the government on a constitutional basis. This led to their return to the position of privy councillors, and to an important imperial decree of the 14th April, by which the Supreme Court of Judicature was established and the opening of the Senate and the assembly of provincial governors was announced, as preliminaries to establishing a representative system of government.

Amongst those who were first made senators were a number of men for whom no places could be found, and who, without some official employment, might have been drawn into the current of disaffection; and though the Senate did most useful work, it has been described, though probably unjustly, as then a sort of hospital for administrative invalids. The English and French governments also voluntarily withdrew the contingents of their troops they had stationed at Yokohama since 1863, quartered in barracks built and maintained at the

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expense of the Japanese Government, as the two Western powers regarded the presence of their troops then as not necessary, and accordingly evacuated the town in the February of that year.

There had been also for the previous ten years a burning question between Russia and Japan regarding the island of Sakhalin. Both powers had previously occupied part of this island for a considerable period, and the question as to the exact boundary of their respective spheres of occupation and influence had never been finally settled. The negotiations at one time tended in the direction of Japan being left in sole possession. However, difficulties arose, and at length, in 1875, Japan, whose position differed much from that she now occupies, ceded her rights over the island to Russia, receiving in return certain concessions—amongst others, the formal acknowledgment of her sovereignty over the Kurile group of islands, to the possession of which islands she attached considerable importance. It is interesting to notice the fact that during the campaign with Russia, in July 1905, the Japanese forces defeated and captured the Russian garrison on the island of Sakhalin; and by the treaty of peace agreed to between Japan and Russia in the same year, the southern half of Sakhalin is restored to Japan, and she is placed in the same position in that island as was the case thirty years previously.

Corea is at once one of the granaries from which the people of Japan draw a portion of their supplies of rice, and a market for her trade; also an outlet for the enterprise of her teeming population on the mainland, and is, in consequence, a territory of

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importance to the future of the Japanese Empire. Again in 1876 the ever-recurring Korean question came to the front, by the arrangement of a commercial treaty between Japan and Korea. It is notable, as it was the first time in her history that Korea ever made a treaty as an independent state, and it was in reality partly a manifestation on the part of Japan that China's claim to suzerainty over Korea was untenable and baseless. In this document, whilst the status of Japanese subjects in Korea is clearly indicated, there is no reciprocity as to the position of Koreans in Japan, or as to their power of appointing consuls in that country. This treaty was not at all popular with many of the Samurai, who resented the fact that Korea should be in any way deemed on an equality with Japan: they did not want treaties of commerce with that country, and would have much preferred a campaign in the course of which Korea should be annexed to the Japanese Empire. They were also discontented at the new edict which forbade their wearing their proud distinction of two swords in public, or even a solitary sword, unless they were on the active list of the army or the navy. The head of the Satsuma clan was Saigo, who found that his reactionary proposals were always negatived, and that the progressive party in the State were universally in the ascendant; so he rose in rebellion, supported by many of the northern chiefs. A very hardly fought contest took place between his followers, numbering about 30,000 men, mainly Samurai trained from childhood to bear arms, and the imperial forces, consisting of

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the new army raised by conscription from the whole population.

Both sides had artillery and were armed with modern rifles; the governmental forces were the stronger in numbers. The total engaged on both sides was approximately 100,000 men. The fighting was severe, and the total casualties in killed and wounded amounted to no less than 35,000, or one out of every three men engaged, and showed the determination and reckless bravery of the combatants. Such a heavy proportion of the men engaged to be placed *hors de combat* is almost unprecedented in the annals of war. At length victory rested with the governmental troops, and proved the mettle and staunchness and military skill of the new conscripts against the equally brave but more experienced forces they had overcome, and the Satsuma rebellion was crushed, and Japan was firmly welded together and strengthened by this fierce and fiery ordeal into a homogeneous state and a united empire, loyal to the Emperor and his advisers, and no longer broken up into a number of loosely knit together petty territories, each unlike its neighbour, as was the case under the feudal system: thus again the old order of things made way for the new.

For some years expert jurists had been engaged in codifying the law, the civil and commercial code which came into force some years later being on the lines of the German law, whilst the new criminal code, recently carefully revised by a committee appointed in 1894, was to a great extent

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an adaptation of the Code Napoleon. Amongst other provisions, it included the abolition of torture, and altered the system from one of the most extreme severity to that of the most humane principles of Western jurisprudence; nor did it appear that, by abandoning these cruel Draconic penalties, encouragement was given to crime, and in the result the tendency proved to be rather in the other direction. The system of trial by jury was not introduced, as being considered unadapted to the people of that country. The crime of incendiarism, which had been a prevalent one in the past, also became much less frequent: the cause of the diminution of this particular offence was attributable mainly to the activity and watchfulness of the new police in checking it, by their frequent detection of the incendiaries, and the consequent punishment of these offenders.

All the land in Japan, on the surrender of the fiefs at the commencement of the new era, reverted to the State, and everyone, from peer to peasant, received his allotted piece of land, which at his death again became national property. No sale or bequest was permitted; the owner had the power to let it to a tenant for one year only. These land laws have since been modified and altered to a considerable extent. The Satsuma rebellion in 1877 was a heavy drain on the national exchequer, and to meet it a large issue of paper money had to be made, which naturally caused its depreciation in value for the time being; this caused the Government, by heroic efforts, to set about the adoption of a really convertible monetary system.

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The whole history of the currency in Japan is an extremely interesting one. About the middle of last century there was a gold and silver currency. Silver had in Japan a much higher proportionate value than in any other part of the world. The ratio of value between these media of exchange about 1860 was as high as five to one; whereas in the rest of the world the value of silver to gold was then generally about fifteen to one (it has, by the way, sunk still further, and in the open market as a commodity is now roughly only worth in the proportion of thirty to one to gold). The result of this former high value of silver was not felt as long as Japan had hardly any dealings with the outside world—besides which, the exportation of bullion was forbidden; but when the treaties were signed with the foreign nations and certain ports opened, the result was, as might be reasonably expected, the foreign trader bought the gold by exchanging it for only five times its weight in silver, and thereby caused that metal to be exported from Japan. To prevent this, the ratio between the two metals was placed on the same level as elsewhere, and a monometallic gold basis over the whole Empire was finally adopted (except in the island of Formosa, where it was found inconvenient).

The arduous task of establishing the currency on a sound basis was commenced by the revision of the national bank regulations in 1883, and was completed in 1886, when a resumption of specie payment took place. To carry the currency of a nation in the course of a few years from a discount of 70 per cent. to par, was a financial experi-

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ment of a bold and startling character, and almost dangerous in its rashness, but it was justified by complete success.

Under the new system the national banks were deprived of the privilege of issuing notes, which privilege was lodged exclusively in the hands of the newly created Bank of Japan ; and about that time most of the national banks changed into private banks. In 1884 the number of private banks and bank-like companies not coming under the national bank regulations had increased until their total number reached 954. They were at first under the supervision of the local authorities, but have, since the commercial code came into existence, been placed under the bank consolidation law, and as a result a great improvement is noticeable in their status and condition.

For the first twenty-eight years of the new era, and up to the time of the war with China, the total debt of the country was only 305,000,000 yen (about £30,000,000 sterling), the greater proportion of which sum had been expended in productive public works and remunerative improvements. The Japanese national debt was £1, 4s. 2d. per capita, and the lowest of any civilised nation of the world, and in 1900 was only £52,000,000 ; Russia's national debt being then £656,000,000, or £5, 2s. per head of the population.

It was my lot to be in the Far East during the time of the Kuldja difficulty between Russia and China, and to see near Canton a large force of the Chinese army assembled in case of eventualities. It struck me at the time that, though the men were



NORIMON, AN ANCIENT TYPE OF SEDAN CHAIR.

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well set up and suitably uniformed, their drill was obsolete and their arms very diverse—guns and rifles of all nations and patterns and ages, including arquebuses or gingals, which were so long and cumbrous that the rear-rank man used the front-rank man's shoulder as a rest for his gingal ere firing this old-world weapon off!—flint-locks, percussion guns, and a few breech-loaders; and most of the weapons were in very bad order. This Kuldja question at one time threatened to result in war between these two countries; however, the advancing steps of the Russian power on that part of the Chinese Empire were stayed, partly through the firm yet conciliatory action of British diplomacy, and a settlement effected without any material encroachment on the territory of the Celestial Empire.

Shortly after that matter was closed, Russia turned her attention in another direction, and in 1885 attempted to snatch Port Lazareff from Corea. England having objected to this Russian action, instantly occupied Port Hamilton as a counter-check, and thus succeeded in compelling Russia to abandon her project. Having effected this object, the British Government gave up the occupation of Port Hamilton.

In endeavouring to trace step by step the onward march of this remarkable nation, and its evolution in three or four decades from feudalism, such as it was known in the Middle Ages in Great Britain, to the Japan of to-day, with its modern institutions and constitutional government, one is forced to see that its progress could alone have been guided on

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solid and sure foundations by the wisdom of a great ruler, aided by patriotic and able statesmen. And fortunate indeed was the country in having, at such a critical period in its history, the present Emperor at the head of affairs, and in the counsellors he was able to summon to his councils. By their united judgment Japan has been raised from the position of, comparatively speaking, a small Oriental state to that of a formidable unit in the comity of nations ; and though, as was naturally to be expected, changes so rapid and so drastic found endless critics and opponents, yet, as they were one by one accomplished, their success has proved the wisdom of the move on which they were projected and thoughtfully carried out. The constitution under which the Japanese people live to-day, it is their pride to remember, is the only one voluntarily given by a sovereign to his subjects, and the surrender by the Emperor of many of his prerogatives has been given freely to his people, and has not been, as has often been the case elsewhere, in consequence of long struggles betwixt the ruler and the ruled. The imperial decree of 12th October 1881 sets forth so distinctly the facts regarding the proposed establishment of a parliament in 1890 that I venture to quote here certain of the Emperor's gracious words in that proclamation :—

“ We, sitting on the Throne which has been occupied by Our dynasty for over 2500 years, and now exercising in Our own name and right all the authority and power transmitted to Us by Our ancestors, have long had it in view to establish

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gradually a constitutional form of government, to the end that Our descendants on the Throne may be provided with a rule for Their guidance.

“It was with this object in view that in the 8th year of Meiji (1874) We established the Senate, and in the 11th year of Meiji authorised the formation of local assemblies, thus laying the foundations for the general reforms which We contemplate.

“These Our acts must convince you Our subjects of Our determination in this respect from the beginning.

“Systems of government differ in different countries, but sudden and unusual changes cannot be made without great inconvenience.

“Our ancestors in heaven watch Our acts, and We recognise Our responsibility to them for the faithful discharge of Our high duties in accordance with the principles and the perpetual increase of glory they have bequeathed to Us.

“We therefore hereby declare that We shall, in the 23rd year of Meiji (1890), establish a Parliament, in order to carry into full effect the determination We have announced: and We charge Our faithful subjects bearing Our commission to make in the meantime all necessary preparations to that end.

“With regard to the limitations upon the Imperial prerogative, and the constitution of the Parliament, We shall decide hereafter and make proclamation in due time.

“We perceive that the tendency of Our people is to advance too rapidly, and without that thought

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and consideration which alone can make progress enduring; and We warn Our subjects, high and low, to be mindful of Our will, and that those who may advocate sudden and violent changes, disturbing the peace of Our realm, will fall under Our displeasure."

To Marquis Hirobumi Ito was confided the arduous and difficult task of framing a draft of the new Japanese Constitution, and he set about this herculean task in a very practical and systematic manner, and spent much time abroad studying the constitutions of various countries. His difficulty was increased by the fact that the country had always been a non-constitutional one, and that he had to sit down on the débris of its past history and old-world customs and prepare a constitution adapted to the modern requirements of the country: he had further to remember that his was intended as a permanent measure, and he had therefore to examine all the possible effects likely to arise from it in the distant future, and to keep clearly before his eyes that it was absolutely essential to safeguard the traditional rights of the sovereign. Before the Constitution was promulgated in 1889, it was carefully examined and approved of by a committee of the Privy Council, and it is greatly owing to the care, ability, and zeal of the Emperor and the painstaking statesmen who assisted Marquis Ito in this difficult undertaking, that this carefully thought out and excellent work has remained as it was first decreed, and since its promulgation it has not been found necessary to amend it.

Prior to pointing out some of the leading

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provisions of this far-seeing state paper promulgated in 1889, it may be interesting to touch on certain matters which occurred pending its announcement. In July 1884 were instituted the five classes of nobility, and besides the nobles of the old imperial court and the ex-daimios already ennobled in the beginning of the new era, many new nobles were created among the Samurai who had rendered service to the new Imperial Government. Lord Sanjo and the successor of Lord Iwakura were created princes, and Ito, Inouye, Yamagata, Soyejima, Okuma Matsukata were made counts. Of these, Ito and Yamagata were afterwards made marquises.

During this year France began an armed conflict with China, and the latter fossilised empire was no match for the vigorous republic of the West. The Korean question also at that date gave a considerable amount of anxiety and trouble to the statesmen of China and Japan, as the country was simmering with plots, rebellions, and intrigues, much of the latter being caused by the endeavour on the part of China to underwork and drive out a Japanese cable company in Corea, and substitute one contributed by Chinese subjects.

The statesmen of Japan did not only turn their attention to the formation of parliamentary institutions, and to keeping up to the mark the naval and military services, but bore in mind that war, not only of soldiers, but of business men, was being constantly fought all over the world, and that it was essential for her trade and industry to be in every way encouraged.

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Owing to the fact that in the past the position of a merchant or manufacturer in Japan was looked down on as unworthy a Samurai, the standard of commercial morality was not as high as in many other countries of the world. So the Government in 1885 determined to encourage guilds or associations of traders, whose object was to watch the interest of certain industries and keep up the standard quality of all goods exported from Japan in all ways in their power, and it is satisfactory to learn that at present all typical merchants and traders of Japan value their honour and reputation as highly as is done in any other country of the world; nor, whilst, as elsewhere, there are some whose commercial morality leaves something to be desired, is there any difficulty in finding Japanese traders in whom implicit confidence may be placed. The duty of the silk trade guild is to regulate the silk trade (the staple industry of the country), to eliminate objectionable practices, such as adulteration, etc., and the result has proved eminently satisfactory. The extent of the industry in Japan can be gathered from the fact that in 1901 no less than 2,475,819 families were engaged in the silk trade as a by-product; the production was over fourteen and a half million pounds avoirdupois of silk, of which amount no less than over eleven and a half million pounds was exported, to the value of £7,416,733. Great care is also taken by the tea-growers' association, then founded, to keep up the quality of the tea exported, and this association has done good work in furthering the interests of that flourishing industry. The chief exports from Japan

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are silk and cotton, the former now being equal to a percentage of 39·9 of the total export trade, and the latter 13·7.

On the 11th of February 1889 an imperial proclamation was issued, announcing the promulgation of the Constitution of the Empire, which in the Emperor's own words thus decreed:—

“We now declare that We will protect and respect the security of the rights and of the prosperity of Our people, and secure to them the complete enjoyment of the same within the extent of the present Constitution and of the law.

“The Imperial Diet shall first be convoked for the 23rd year of Meiji (1890), and the time of its opening shall be the date when the present Constitution comes in force.”

The Emperor, on his taking the imperial oath at the sanctuary of the Imperial Palace on his establishing the Imperial House Law and the Constitution, further gave his sovereign will in a rescript to clearly indicate that the Constitution had been granted with a view to establishing a permanent system of government in harmony with the march of national progress: “To give greater firmness to the stability of the country and to promote the welfare of all the people within the boundaries of Our dominions.”

No incident in Japan's modern career seemed so hazardous as this plunge into parliamentary institutions. The first part of the new Constitution carefully safeguarded the prerogatives of the Emperor, and the second defined the rights and duties of subjects; the third and fourth dealt with

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matters relating to the Imperial Diet, and to Ministers of State; the fifth and sixth respectively to the judicature and to finance; and the last certain supplementary rules relating to the Imperial House Law, and to the institution of a regency, if that provision should be required at any future period of Japanese history. That power is entirely left with the Imperial House, and it is interesting to note that provision is therefore reserved to guard against difficulties of a similar character to those which might have arisen in the United Kingdom had our King George III. in 1789 not recovered his health.

By the Constitution the Emperor is not only the centre of the executive, but is the source and fountain-head of all legislative power, and has the absolute power of assent or veto in regard to all laws passed by Parliament, and convokes, prorogues, or dissolves that assembly, has supreme command of the army and navy, and determines their organisation. The Emperor, moreover, declares war, makes peace, and concludes treaties, proclaims the law of siege, confers titles of nobility and other marks of honour, and has the prerogative of amnesty, pardon, and mercy. The tenure of office of the Cabinet rests solely on his sovereign will, Ministers take their mandate from the Emperor, not from Parliament. Laws may be redrafted, institutions remodelled, systems recast; but amidst all changes and mutations, one point must be steadily preserved—the Throne. And His Imperial Majesty does not hesitate, when occasion arises, to exercise his prerogative.

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To quote one instance: In October 1890, a catastrophe occurred to the Turkish man-of-war *Ertrogoul*, which foundered in a violent typhoon in Japanese waters, with the loss of the admiral and five hundred and fifty men. About sixty of the men were rescued, and were treated with the greatest kindness by the Japanese. The offer was made for the poor fellows to be conveyed to their homes in a Russian man-of-war, which was accepted by the Cabinet and went up to the Emperor for his approval. To the surprise of some, the Emperor was most indignant: the men, he said, were his guests, and as such should be conveyed home in one of his own battle-ships with all honours. And this was accordingly carried out.

The framers of the Constitution relied on the Sovereign of the State as the sheet-anchor to prevent the bark of State drifting into difficult and dangerous waters. In some respects it is interesting to note that the Constitution given to Japan by the Emperor is analogous to many of the constitutional precedents (for we have no written constitution) of Great Britain. In other respects the French or German representative institutions can be traced, and many provisions are *sui generis*, from the well-considered and ripe judgment of those who framed this Magna Charta to suit the customs and requirements of Japan. Other provisions are, again, modifications, and in many instances improvements, of the systems adopted elsewhere.

It was then instituted that there are to be two Houses of Parliament, the Peers and the House of Representatives or Commons—the former an

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assembly of the higher class of the community, "to preserve an equilibrium between political powers and to restrain the undue influence of political parties." They are to be partly hereditary, partly elected under a restricted franchise, and to that number is added certain gentlemen to be appointed members of the Upper House. The members of the House of Commons are to be elected by the people throughout the country, and for a fixed length of time. The number of representatives allotted was approximately in proportion to the population of the various constituencies; and powers are left, as in the United States and in Canada, for an autonomous redistribution of seats from time to time, in accordance with the changes and increase or decrease of the population within the various electoral areas.

The two Houses possess equal powers, except in certain exceptional cases, and all Bills which have passed one House have to be carried into the other for the consideration of that chamber. The Houses are given the following rights: right to receive petitions, right to address the Emperor and to make representations to him, right to put questions to the Government, the right to control management of the finances; and further the right, subject to the limits of order, of freedom of speech, and "freedom from arrest" is provided for, subject to certain necessary safeguards. At first the elections were by open voting, and the qualification for an elector was the payment of fifteen yen annually direct taxation; that was modified subsequently by a reform act, and voting

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by ballot substituted, and the amount for an electoral qualification was reduced to the payment of annual direct taxation of ten yen (or twenty shillings). The first elections must have entailed a certain amount of physical discomfort to the presiding officers in the various polling-booths, for the Japanese official is nothing if not intensely polite, and the number of times he must have had to bow or *oligi* to the various electors during the day must have been inconceivable. First he bows or makes an *oligi* to the elector on handing him his voting-paper, which does not mean a nod of the head ; but, to be done properly, the body must bend at the hips, folding like a two-foot rule. A Japanese *oligi* takes about a quarter of a minute to perform properly. Then another elaborate *oligi* on receiving the voting-paper back, duly signed by the elector ; and the massage man, on this official returning home, must have had hard work to restore his frame to comparative comfort after his day's hard work in the interests of this laborious form of politeness.

No business can commence or be conducted in the Japanese House of Commons unless the large proportion of one-third of the members are present. In England, only forty members have to be present, or less than one-sixteenth of the entire House.

As in the United Kingdom, every law requires the assent of both Houses of Parliament ; a bill rejected by either House cannot be brought forward the same session ; and there is, of course, the provision that no one can be at the same time a member of both

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Houses. No naturalised subject can sit in their Parliament, though, I understand, that restriction does not apply to merely local bodies. It is enacted that the vote shall be taken in both Houses by an absolute majority, and, in the event of a tie, the President shall have the casting vote. The deliberations of both Houses shall be taken in public; they may, however, upon the demand of the Government or by resolution of the House, be held in secret sitting. No alteration in the Constitution can take place except by the initiation of the Government and the assent of the Emperor and both Houses of Parliament, and this alteration has further to be passed by those assemblies by a two-thirds majority.

The sittings of their Parliament are for three months annually, and no longer, unless the Emperor decides to ordain otherwise. This is to prevent needless discussion and to impress on members of a talkative disposition that they are parts of the universe and not its centre (perhaps in another country such a rule might be of use), and the consequence is, business is carried through much more expeditiously than with us. Each measure of importance has to be submitted to a committee, and not until the latter's report has been received does serious debate take place; in ninety-nine cases out of a hundred the committee's report determines the attitude of the House, and speeches are felt to be more or less superfluous. To give an example of the celerity with which business is conducted by the Japanese Parliament, one has only to quote the work carried through during the session of

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1896-97. The meetings of the Chamber were 32, and the number of hours occupied by the sittings aggregated 116; yet the result was, 55 Bills were debated and passed, many of them of prime importance. In my experience, from having sat thirteen years in the British Parliament, a dozen talkative members of the House at Westminster probably occupy at least 116 hours during a session, and the record of measures passed, other than private bills, is rarely more than twenty in a session of six or seven months' duration.

The budget, as with us, is brought in annually. The Japanese possess a controlling power to their national expenditure in actuality stronger than the control in the British Parliament, inasmuch as they appoint an independent Board of Audit to examine and report on the estimates before they are submitted to the House. This course not only saves time, but is a real check to the accounts, and avoids our system of supplementary estimates, as the whole expenditure has to be placed before them before they make their report.

The consent of Parliament is further requisite before the imposition of a new tax. There is further a reserve fund formed to meet deficiencies, if any, and since the war with China a "reserve war fund" has been accumulated out of an increased tax made during that war on land, and still continued: and it must be admitted that financial management is required for a nation of forty-four million inhabitants which maintains an army of half

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a million men and a fleet of 258,000 tons, and in times of peace pays its way with a revenue of less than fifteen million pounds sterling. Such a feat can hardly appear credible to many an Occidental Chancellor of the Exchequer, and when he grasps it as a fact, he may wish it was the case nearer home.

There is a tax on saké (a liquor brewed from rice), which produces annually 56 million yen, and the whole cost of the army and navy in normal times is only 55 million yen, so that tax alone covers it. The soldier's pay, as I shall in due course point out, is remarkably small in Japan, as the soldier or sailor there serves more for the honour of serving his country than for the pay he receives.

Their chief sources of revenue are taxes on land, incomes, business concerns, vehicles, custom duties, stamps, and, as previously referred to, a tax on saké, as well as one on tobacco. On land the tax in normal times was 5 per cent. on urban land, and $3\frac{1}{2}$ per cent. on rural land, in both cases assessed below its market value: no doubt at present, to help pay the cost of the war, it has been increased. They have a graduated income tax similar to our death duties—1 per cent. up to £30 annual income, and increasing upwards till it is $5\frac{1}{2}$ per cent. on incomes of £10,000 a year and upwards. The business tax was $\frac{1}{2000}$ on wholesale transactions and $\frac{3}{2000}$ on retail dealings. Stamp duties and registration fees are also in force. Local taxation is increasing in Japan as elsewhere, and mounted up from 25 million yen in 1895 to 40 million yen in

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1899 ; but of that sum eleven millions are annually expended on useful public works and two millions on education.

A provision in their rules of Parliament which differs from ours is that a private member of their House can move to increase estimates, whilst at Westminster he has only the power of moving a reduction. The Japanese Constitution also does not allow their Parliament to reduce the amount of the estimates of the Cabinet without the assent of the latter. In practice in Japan it has been found that the Ministers' difficulty is not to get votes for money passed, but to restrain the ardour of the members in adding to the taxation, as there they think apparently more of the general interests of the State than of their private pockets.

Another rule they have is that no Minister can be interrogated on estimates in regard to foreign affairs ; that must be an excellent rule in times of emergency or war, as in other lands an over-zealous and officious individual often does, probably quite unintentionally, an injury to his country's interests by asking needless questions. If the opinion of either House is not accepted by the Government, the House is not allowed to make representations on the same subject twice during the same session, nor is a subject of debate not completed in one session allowed to be continued where it left off in the next. In times of emergency the Emperor has the power to enact ordinances to meet the emergency, which can be turned into Acts of Parliament, if so desired, later on.

The Constitution further gives full personal

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liberty within the law to all residents in the country, and further sets forth and guarantees in terms "that neither nobility nor degree of rank shall any longer be allowed to militate against the equality of all men in regard to appointment to office." This was enacted, as the interests of the State are the supreme law in Japan.

In case times of difficulty and emergency should ever arise, a law can alter an existing ordinance; no ordinance can alter an existing law except emergency ordinances, which can take the place of law, but not administrative ones. The Privy Council was formed—to quote from the edict constituting that body—as "in performing their heaven-sent mission sovereigns must first take advice before arriving at a decision."

The great progressive and wise influence of the sovereign is the beacon to guide aright the destinies of the nation. The Emperor is the fountain of justice, and the judicial authority is absolutely apart and completely dis severed from the legislative and administrative one, and absolutely independent of the executive, *dum se bene gesserit*.

The administration carries out the law; the judiciary pronounces judgment on infringement of it. When many years ago a fanatic policeman made an attack on the Czarevitch, now the Emperor of Russia, whilst he was travelling in Japan, much to the terrible grief of the Emperor and his horrified subjects, the Emperor ordered the judges to punish the offender by a death-sentence. This the judges respectfully but firmly declined to do, saying they could only carry out



MARQUIS HIROBUMI ITO.

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the laws in accordance with the Constitution, and that the penalty of death was not at that date attached to the crime the prisoner had committed. A case of our Prince Harry and Judge Gascoyne over again! In truth, there are many points of similarity between the two great island powers of the West and the East, which this brief *résumé* of some of the points of the Constitution framed by the genius of our brave allies in the Pacific Ocean will to some extent demonstrate, and further prove that Japan's civilisation is not skin-deep, but goes right into the heart's core of that nation. A few years back Marquis Ito, the Nestor of Japan, urged his countrymen "to co-operate with the Government to devise a scheme for the gradual progress of the country," and further pointed out "that it is always necessary for Japan to act with caution."

And Japan has, in truth, in recent years acted with caution, not only in the mode of framing her Constitution, but in other important matters of state, and, regarding her naval and military force, has borne in mind the well-known axiom, and carried it out in actuality, namely: "If you wish peace, be prepared for war."

CHAPTER X

In the Path of Progress

WHILST the spirit of loyalty, filial piety, and bravery, the three fundamental characteristics of the nation, had been fostered and cultivated from time immemorial, before the Restoration period in 1867 the education had been somewhat restricted and given to a select class—in fact, for a thousand years the priesthood controlled education. A university was established, with halls for music, medicine, and astrology. All that was changed in 1871, when a universal compulsory system of education was adopted all over Japan, and just one year after a somewhat similar system became law in the United Kingdom. The home training remains the same as heretofore; from the time they begin to understand anything, axioms of honour, kindness, filial piety, and, above all, patriotism are repeated and explained to them, in a way that an English schoolboy would treat with scoffing derision.

The nursery catechism in Japan would take somewhat the following form:—

“Whom do you love best in the world?”

“The Emperor, of course.”

“Better than father or mother?”

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“He is the Lord of Heaven, and father of my father and mother.”

“What will you give the Emperor?”

“All my best toys, and my life if he wants it.”

The most hardened criminals in Japan have yet to scoff at patriotism and heap contempt on honour, on courage, on humility. Japan is in reality an elysium for children; to be kind and helpful to the young is a national instinct, and there is no necessity to have a society in that country “for the prevention of cruelty to children,” as it is there practically an unknown offence.

Though not quite accurate, it has been said “Japanese children never cry”—at any rate, they seldom do. If a youngster falls, he is usually too plucky to set up a howl, and though they do not get out of the way, there are remarkably few accidents (it should be added, however, that as yet Japan is not sufficiently up to date to have the blessing of a multiplicity of motor cars on its roads); their young people are as a rule all little ladies and gentlemen, merry at their play, not rough, and their manners are excellent, and they are as a rule truthful, open as the day, and not frightened into concealing their faults. The mode of a son replying to a wish expressed by a father is in terms of old-world courtesy, and instead of our at times rather brusque “All right, governor,” a Japanese boy would probably reply in somewhat, to our mind, pedantic language: “I listen with respectful assent,” or “Honourably so—justly is.” The Japanese child calls his father *senibo*, which

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means "strict father," and his mother *jibo* ("benevolent mother"). The foolish custom of shaving the children's heads, which made eczema prevalent, is dying out; and whether it is they are better looked after, or are endowed with better health, the death-rate amongst them is smaller than amongst children in Europe or America. Their system of counting ages is a somewhat peculiar one. Everyone's age with them starts on a 1st of January, so that a child born, say, in December 1904 becomes two years old on 2nd January 1905. If invited to a European house to a New Year's party at which presents are given to the guests, they are not envious of one another's gifts, and have a sweet, happy way of expressing their thanks; if offered a second present off a Christmas tree, a child who has already received one would probably say, "Honourable thanks, I have."

There are a few pickles amongst them, as elsewhere, who are as full of tricks and mischief as monkeys, and do not even spare in their practical jokes that awe-inspiring, august personage to most Japanese children, the maternal grandmother! The games played by the youthful generation in Japan are many of them the same as with us, including archery, battledore and shuttlecock, kites, tops, prisoner's base, snow-man, snow-forts, and indoor games, such as puss-in-the-corner, and many games of forfeits.

The young men play a game to a certain extent resembling polo, and it is indigenous to the country and not introduced from abroad; there are, however, ten balls and ten horsemen each side. Base-

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ball, wrestling, athletics, and boat-races are also popular sports. On the latter subject, it is interesting to notice that Mr Chozo Koiké, Attaché, Imperial Japanese Legation, in a lecture he delivered in London, mentioned: "The university boat-race on the Sumida, the river Thames of Japan, takes place in April. Unlike the Oxford and Cambridge race, on that day several races are rowed, the most exciting being the one between the five different colleges of the Tokio Imperial University. It is indeed a pleasant sight to witness the champion crew bearing the champion flag in procession along the flowery banks of the river, amid the rousing cheers of the people."

Kite-flying, by the way, is, or was, not confined to the young, but, as in China, indulged in by those of riper years, and some of the kites are most elaborate. One contest with kites is to cut the string of an opponent's kite by means of emery powder glued to the string of the other competitor's. On 3rd March in each year there is the girls' festival kept up all over the country, at which dolls are much in evidence; they are some of them heirlooms, and the costumes of these historical dolls are wonderfully rich and artistic, and are said to cost fabulous sums. The characteristic of a Japanese girl is submissiveness and self-effacement, and a desire to help others.

Even as children, many girls in all ranks of life are taught to dance beautifully, and it is both an interesting and pretty sight to watch, if their parents permit them to show their proficiency in the terpsichorean art to a visitor—their feet mark

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the time with such admirable precision, whilst the soft, wavy materials they are dressed in, the constant movements of their parti-coloured dresses, and the waving of their skirts and sleeves give them the appearance of a bank of some beautiful cluster of tiger-lilies shaken by the rustling breeze.

The boys' festival is on the 5th of May, and it is called the feast of flags; to nearly every house in the country where there is a son a flagstaff is attached, on which is affixed a large painted carp made of paper. The carp, being a fish that strenuously fights its way up a strong current, is so placed as typical of a young man determinedly surmounting all obstacles to success in life; and the valiant carp breasting the rushing stream is synonymous in their minds with the abstract virtues of perseverance and fortitude. This day is also the festival day of Hachiman, the Japanese god of war, and his shrines are crowded with devotees with their offerings during the day.

A Japanese mother, not only of the higher classes, but generally in all others, takes a great interest both in the physical and mental training of her sons. In many parts of the country the athletic training of the boys takes place early in the morning, and the words attributed to a Samurai mother are the sentiments of the race, when on a cold, raw winter's morning she says to her son: "Hasten, my son; the fencing has begun in the square: join thy comrades, or they will outdo you in the day of battle."

Her victories in the stern ordeal of battle in Manchuria, as well as those of her navy in the

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China seas, are mainly owing to that Samurai spirit which has had much to do with carrying her sons through their arduous task. In their youth the parents in Japan sow the seeds of reverence and admiration for the best and noblest examples of fortitude, patriotism, and courage which their history affords, and inspire their children with a burning desire to emulate their bright examples. They say with us that Dibdin's songs were as good as another fleet to us in the olden days, and I sometimes think that, whilst English parents are very particular as to the books their girls read, it would do no harm to put in the way of their boys more the history of the great deeds of our race by flood and field. In this reverence for truly great men and things lies the real strength of the Japanese people, the backbone of the nation, aided, no doubt, by their determination to excel and to call to their assistance modern ideas and modern inventions.

In no one single direction have they set more thoroughly to work to modernise the people than in the national educational system, first brought into force thirty-three years ago, and since materially improved and developed. Every child in the country is required by statute to commence his education when six years old, and to attend a state or a private primary school; and the percentage of attendance is now as high as 90 per cent. of possible scholars, and the number of those who attend school is about four and a half millions. These primary schools are divided into two grades of educational instruction respectively, an ordinary

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and a higher course. At the former the course extends over four years, and at the latter from two to four years. In the higher primary schools the subjects include morals, the Japanese language, arithmetic, Japanese history, geography, sciences, drawing, singing, and gymnastics, and for females sewing. In addition, agriculture, commerce, and manual work may be included for boys, as well as the English language. It may be mentioned that the moral lessons taught in primary schools are not founded on any religious doctrine, but are purely secular.

It might be interesting briefly to refer to some of the moral ethics which they impart under this heading. It includes loyalty, obedience, and self-sacrifice; that fortune is of more advantage than skill; that heaven loves truth and hates untruth; that we must always obey, be benevolent, and deceive no one; that the care of the body is "the way of a long life," as is diligence of success and promotion; that to the philosopher death has no alarms, and the soul content with life and submissive to destiny calmly awaits its approach; that the five virtues are: (1) humanity, (2) righteousness, (3) propriety, (4) sincerity, (5) wisdom; and that our duties in five rotations are: (1) obedience to parents, (2) loyalty to master, (3) conjugal harmony, (4) brotherly affection, (5) kindness to strangers. They further teach the young that the nation is as a family, and should be bound and knit together by the mutual help and support of every individual within its borders. In that country, it should be mentioned, the unit is the family, and

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not, as here, the individual. Such doctrines, if acted up to, would not make, in my view, a bad man or woman either in England or Germany.

Although the education in the higher primary schools is not compulsory, 60 per cent. of the graduates of the lower grade pass to the higher one. Candidates for admission into secondary schools must be over twelve years of age. As a general rule, text-books used in secondary schools must be those examined and approved by the Minister for Education. There are normal schools for the instruction of teachers, which establishments are divided also into higher and lower grades.

For those who wish to compete for entrance into the universities of Tokio or Kioto, there are higher schools. There is one feature in the instruction in these schools which is peculiar to the educational system of Japan: the students have to learn at least one European language—either English, French, or German at their option—as some of the university courses are conducted in one of these languages, and not in Japanese.

The entrance examination to the universities is a stiff one and by competition, and only one out of every three candidates succeeds.

A university course and degree are of great advantage to a student in Japan, as they qualify the holder for a large number of governmental appointments.

A curious system prevails in Japan in regard to appointments in nearly every office and service of the State: they appoint the holder for merit and ability and other qualifications of a deserving

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character, and not merely, as elsewhere, for holding a certain rank, hereditary reasons, nepotism, or family interest.

The Imperial University of Tokio comprises six colleges, namely, one each for law, medical science, engineering, literary, scientific, and agricultural students. At Kioto there are four colleges. At both of these universities the students wear a uniform not unlike that of French students at their Elysées, and it is said to be remarkable the earnestness shown by the students and the eagerness they give to their tasks, and in many cases they unfortunately injure their health by overwork. They are all hero-worshippers: one of their guiding ideas is this, that the superior man governs, and if they have a foreign instructor, when they think they possess all the knowledge he can teach, they are stated at times to be troublesome to manage, if not in some few instances actually rebellious. Twenty years ago, nearly all the professors were foreigners invited to their shores from Europe or America; now the number of foreign professors is only ten. There are also technical schools, as well as industrial, agricultural, and commercial, and in each there are three grades, lower, intermediate, and higher.

With all these educational advantages, there is even now a demand for more, especially another university. The civil engineering college under the control of the State is wonderfully well equipped, and the degrees in it are highly valued; and it is an institution under State control that, as far as I am aware, is not to be found elsewhere. They founded

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early in the Restoration period, on the advice of Marquis Ito, an engineering college where every branch of that subject is taught. Such a college was then and is, as far as I am aware, unique, no other nation having one. In other lands engineering colleges are under private management, and the degrees are in some instances of dubious value as a guarantee of the efficient knowledge of the branch of engineering they purport to be given for.

The population of Japan is officially divided into three classes: Kwazoku, or nobility, numbering 0·1 per cent. of the total population; the Samurai (or Shizoku), 4·81; and the Heimin, or remainder of the people, 95·18: yet of the successful candidates for admission into the higher schools there were 8 nobles, 543 Samurai, and 1047 Heimin. The cause of this large proportion amongst the Samurai to their numbers is not far to seek. They come of the governing families in the past; they are at once ambitious, as a rule poor, and anxious to qualify for employment under the Government. The majority of the students who study a Western language select English, a few German, and fewer still French.

On the question of languages and education, one reason of the length of scholastic education in Japan, and that it takes a young man till he is twenty-four or twenty-six before he can take his degree at the university, is the fact that Japanese literature is developed upon Chinese lines, and is bound up with the classical works of that country; and, thus constructed, it became the language of

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scholarship. It is a strange fact regarding the Chinese that they have been repeatedly conquered by foreign invaders, but their native traditions and customs have imposed themselves on the conquerors. It is therefore necessary for a student to learn Chinese as well as Japanese characters, and to study Chinese classics; this as well as the one Western language which has to be acquired.

Another difficulty is the difference between the written and the spoken language. Originally they were the same, now they are not; and at present the written language is a mixture of Chinese ideograph and the Japanese alphabet. So that, when a lecturer addresses his students, they cannot take down his words, but have to write a special treatise on the subject—so much time has to be spent in the terrible physical exercise of acquiring alphabets with their thousands of signs.

Some reformers of this complicated system have advocated the bold measure of adopting Latin characters and a horizontal form of writing as opposed to a vertical one. Others wish to adopt the plan of using only Japanese characters for writing; neither of these proposers of a change have agreed to come to a compromise, and so the matter stands. But when we remember how difficult it is in England to make the slightest change in many old, unworkable customs, and how, despite the fact that committee after committee of the House of Commons, composed of members belonging to all parties in the State, on one of which I sat, has advocated a change from our present complicated system of weights and measures to the metrical

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system, which is used in nearly every civilised country in the world but England, and has pointed out how it would aid our merchants and save our school-boys and school-girls endless useless and puzzling work—when we know that nothing really practical has yet been done to effect this change, can we wonder that the Japanese pause before they decide to make such a drastic change, and to render all their present literature unreadable to a future generation? They have, however, adopted, to a great extent, the decimal system in their coinage, weights and measures.

The spoken Japanese language is a musical and graceful one, especially when used by the ladies of Japan. It is one which lends itself to poetical imagery, and is also said to be capable of infinite humour, and, to those who have a fancy that way, of innumerable jests, and quips, and puns. Two languages spoken in Europe have a certain affinity in spirit and construction to Japanese; one of them is Turkish, and the other the Magyar or Hungarian. To these languages may probably be added a third—the cognate Finnish; so probably some of the subjects of the Czar from Finland may have learnt a certain amount of the Japanese language during their recent involuntary sojourn as prisoners of war in the Mikado's dominions.

The great difficulty to a foreigner in learning to speak Japanese is that there are three languages, or, at any rate, distinct modes of conversation, to learn, with different words and idioms in each—one to be used in addressing superiors, the second between equals, and the third towards inferiors.

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The honorific treatment of words such as *O* and *san* by the Japanese is to us a trifle quaint, but not more so than the formal termination to an official letter by us, such as, "I have the honour to be your most humble and obedient servant to command," these grandiloquent words having no real signification whatever. *O Yu* signifies "the honourable hot water"; *Neko San*, "Mr Cat"; *O Cha*, "the honourable tea"; *Akambo San*, "Mr Baby." These are a few examples, but it is said their frequent use renders the bestowal of the honorific title an unconsciously performed act—in the same way as the words "as your lordship pleases," used by a barrister in court after a judge has made an observation to him on any subject whatever, are in reality merely a polite and formal way of expressing the words "Just so."

Mr Arthur Diósy advises beginners in this language "that they should first learn Japanese as spoken by a native gentleman of good education to a superior in rank, because they will thus acquire the Japanese tongue as spoken by those with whom they should most desire to come in contact"; and not a few of our younger men in future years, in the civil, naval, and military services of the Crown, will find it to their interest to acquire some proficiency in the Japanese language.

The germs of our literature were brought from Greece and Rome, either by the Romans or at the time of the Norman conquest—other parts of it in our wars with France; whilst the literature of Japan owes its origin to the still older civilisation of "the Middle Kingdom."

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At the introduction of Western civilisation another spring-time for women dawned, and the life and powers so long dormant and suppressed in them began to spring into fresh vitality. Their educational system was largely modelled on the lines of Western nations ; schools of various grades for girls as well as for boys were established throughout the country. The first efforts in that direction were made by Christian missionaries who had established mission schools in various parts of the country. On the State taking the matter up, attendance at the schools of the elementary grade was made compulsory for girls as well as boys from the age of six to twelve years.

Later still the Imperial High Normal School for women to be trained as teachers was founded, and in April 1901 a university for women was opened, the first institution of its kind, not only in Japan, but in the Orient. It has three departments, the home department, the Japanese literature department, and the English literature department, and in its third year had no less than 1000 students. Whilst they receive a high-class education at that university, great care is taken to give them useful instruction to fit them for their future home life, whether that should be under their parents' roof or that of their husbands, so that they may be useful as well as intellectual members of society.

Religious instruction in any one particular religion is not part of the educational course at the public schools in Japan, though it is part of

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the training in these schools to inculcate moral principles.

Before leaving a subject relating to the youthful generation, I should like to add, there are few lands where they are so idolised by their parents as in Dai Nippon. Even if they are snatched away by the icy hand of death, there are three days in the year, namely, 13th, 14th, and 15th July, held sacred to their memory. On these days many a heart-broken mother seems to feel her lost son or daughter close at hand. Before the altar of the god who watches over little children, Jizo Sama, the lights are lit and the death-tablet of the departed child set in a place of honour, be the mourner in a palace or in a humble cottage; that tablet is inscribed with a name, at the sound of which the little one would not have turned away from his play here, a name that never passed his mother's lips till he was called away from her—his dead name—the one he is called by in the shadowy groves of a future state. Those days bring consolation to many an aching, sorrowing heart, yearning to render some service of love to the dead; and in a mystic way, though invisible to sight, they seem to be once more in their old homes and with those on earth who loved them well, but may never see them here again.

Students, chiefly those belonging to the Samurai class, who still formed a large proportion of the official class, or else devoted their energies to the paths of literature, determined to go further afield, went by the thousand to study in Europe or the United States in various branches of technical instruction, and were anxious on their return to

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Japan to put their knowledge to some practical use. The Government did all in their power to encourage commercial and industrial enterprise, so within a few years engineering and steel and iron works were started, coal and copper mines opened out and worked on the most modern and approved methods, petroleum fields worked and developed, shipbuilding yards created and equipped with the best machinery and appliances money could buy, excellently constituted cotton factories started, railways built, a telegraphic and post office system established, and every endeavour made to encourage high-class agriculture, sericulture, for the production of silk, the growth on approved methods of cotton, tea, and sugar, tobacco plants, also reafforestation, as in many parts the trees had been needlessly cut down on land not suitable for agriculture.

At first foreign instructors were invited and welcomed in the country to initiate the undertakings, and about the year 1885 were very numerous in Japan. They were as a rule, with a few exceptions, competent and able men and good teachers in the lines for which they were engaged. At the earliest opportunity that their services could be dispensed with they were dismissed, and as soon as the knowledge they could teach had been acquired by Japanese who could take their places. They were liberally paid, and if they did not receive, except in some instances, any—or at any rate little—thanks for any efforts they made to promote the growing industries of Japan or for any extra zeal they had thrown into their duties,

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that is more or less the case in most parts of the world.

In few instances is much credit given to the alien. Who helped the Mogul to decorate Agra or Delhi? So in Japan, if a foreigner is still retained, it is always in a position in which he has no power, and simply as an adviser. The Japanese aim was—and in that they succeeded—to acquire all the knowledge the experience of centuries had taught Europe and America. They came to the conclusion that they must learn from the foreigner all the arts and all their knowledge, civil and military, or else submit to him, and so they determined to be masters in the arts of peace and war.

In their educational system they appear to have adopted, with modifications, the American, whilst in naval matters and shipbuilding the English; and so on in other walks of life, not slavishly taking any one system, but selecting that portion they deemed would suit their requirements best, and were ready to take improvements from every source, as a bee sucks honey from every flower. In military matters, they have evolved a system completely their own, though in some details it may be slightly similar to those used in other armies; and it is also to be remembered that, despite all modern ideas that may now have full swing in Japan, one fixed resolve remains uppermost in nearly every Japanese heart, and that is the sentiment, Japan for the Japanese, and, as far as practicable, no one else. But whilst that is the general feeling, it is by no means the universal one, and already steps have been taken in a less exclusive

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direction, and foreigners are now allowed to hold shares in mining, building, and land companies ; and there is a growing feeling amongst some of the leading men that capital flows to a spot where its attraction is greatest, and that it is by an "open door" policy alone that capital will be attracted to Japan, and further its material progress, and not by a narrow and exclusive spirit of dealing with foreign enterprise.

At the present time a foreigner cannot own freehold land in Japan, but he can hold it on a tenure which in reality almost amounts to the same thing ; this is called tenure by "superficies." This tenure means the right "in the surface of the land." The length of the term is not limited, and it is said land in Japan has been thus transferred to a tenant and registered for terms of as long as 999 years. There is also a law by which a "juridical" person may own land, or a registered association of two or more foreigners may do so. There are many statesmen in Japan whose views are more liberal, and who advocate that a thorough reform should be made in this respect, and a foreigner should be able to hold land in the same way as a native-born subject, and as is the case in Great Britain. There is no doubt that a change in this direction would materially increase the amount of foreign capital in Japan, which capital she requires to develop her industries and the natural resources of the country : this small change could in no way affect her political interests, which her people jealously and no doubt rightly safeguard.

As far as the export trade of the country is

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concerned, it was undoubtedly first started, and to a great extent built up, by the foreign merchants, and it will in due course be found that one by one all laws which throw obstacles in the way of the expansion of Japan's increasing trade will be modified, and in some instances done away with, and that such a course will prove beneficial to the country. But one should, in considering matters connected with modern trade, commerce, and industry, remember that in all those directions they had to work on new and almost fallow ground.

For seven hundred years, from 936 to 1615 in our calendar, Japan was more or less in a state of civil war and turmoil, or engaged in some foreign expedition—in fact, as disturbed and unsettled as England was during the Wars of the Roses. No trade or industry could flourish with a country in that state. Think of the length of the warlike period, and, if we compare the dates in our history, it began when Athelstan was our Saxon king, in 936, and continued during a period in which thirty-seven monarchs ruled in this country, until James I. had reigned twelve years, in 1615. What would have been the condition of our country if it had been in the throes of war all that long period? Then came the shogunate and the practical isolation of Japan for nearly three hundred years, till 1867, and since then its gradual opening out.

It would be manifestly impossible, in a work of this description, to deal at any great length with the marvellous development Japan has shown in so many of her commercial and industrial interests, and I therefore propose to touch only on a few

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of the salient points in regard to certain of the important industries.

To an empire consisting of islands like Japan, it is clear the first and foremost step in commercial progress was to build up an oversea trade and a mercantile marine, and her statesmen since the Restoration have had that object ever before them, and have spared no effort both to encourage the construction of ships and to develop skill in navigation in her maritime population, to train them to be efficient and competent sailors, well versed in all the branches of the most modern nautical education, and in both directions with marked success.

The world has, too, recently had proof, both in the war with China in 1894 and to-day, that they have further simultaneously developed a strong and an efficient navy, manned by competent and brave crews.

Turning our attention for the nonce to the merchant service. Its increase has been exceedingly marked: in 1879 the gross tonnage was 110,000; in ten years' time, in 1889, it had doubled, and was 220,000 tons; whilst in 1900 it had mounted up to 796,930 gross tonnage, or treble the amount of the second period. Japan ranked tenth amongst the maritime nations of the world in 1898, and her chief shipping company, the Nippon Yusen Kaisha, stood seventh in point of tonnage amongst the principal shipping companies.

And whereas in 1889 the total foreign commerce of Japan was valued at 133,000,000 yen, of which less than one-twelfth was carried by her mercantile marine, in 1879, out of an aggregate value of

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oversea trade of 428,000,000 yen, Japanese vessels carried one-third of the total. These figures speak volumes for the enterprise and attention that have been devoted to her important shipping industry.

There had also been in the same period great progress in nautical education at the various training establishments in different parts of the country, and considerable proficiency attained, both in navigation and engineering, by her sons, so that in those important branches of knowledge in 1899 there were no less than 13,088 Japanese who had obtained certificates of competency in one of these two subjects, whilst the number of foreigners had fallen to 302; so that, in fact, the need for employing the latter in responsible positions in vessels owned by Japanese is gradually becoming a thing of the past. The full course of the naval cadets in all the branches at the nautical colleges takes five and a half years, and must be therefore a very thorough one indeed for those who have the honour of being in the Japanese navy.

Shipbuilding had been checked during the Tokugawa régime till a few years before its termination, when a dockyard was started at Nagasaki by the Government; ultimately this dockyard was considered unsuitable for naval construction, and removed to Yokosuka in 1864, which is now the largest shipbuilding yard and naval arsenal in Japan. Private dockyards were started at Nagasaki and Kobe, and a great stimulus given to those enterprises, and other smaller yards elsewhere, by the policy of reform and progress of the new government; so that, without going into minor details, the

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Japanese shipbuilding efforts during twenty-seven years, and up till about 1900, have been considerable, and have resulted in the construction of sixty-eight vessels with an aggregate capacity of 88,539 tons. Of these, seven were sailing vessels fitted with auxiliary steam engines, and the remainder were steamships.

Among the private shipbuilding companies, the output last year of the Mitsu Bishi Company comes easily first. This company has been busily improving and enlarging its plant and shipbuilding, and has partly constructed a floating dock for new works about to be erected at Kobe; it has also nearly completed a new graving dock capable of docking the largest ships afloat. The Kawasaki Company at Kobe has also had a busy year, and is also enlarging and improving its works; and the smaller yards are also making preparations to meet increased requirements.

With regard to the development of Japanese trade in recent years one startling fact should be noticed: that, although China is an empire which has a land-area nearly twenty-two times as large, and a population nine and a half times that of Japan, yet by the recent commercial expansion of the latter country she had in 1903 actually a larger export trade, Japan exporting goods worth about £30,000,000 sterling, and China about £27,500,000; whilst ten years previously, in 1893, the exports from China greatly exceeded those from Japan, and were respectively to the value of under £10,000,000 of goods from the latter country, and over £16,000,000 in value from China.

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The merchant shipping has been advancing by leaps and bounds, as has the construction of the navy, and it is satisfactory to recollect that some of the largest and best battle-ships and other war-vessels in the Japanese navy were built in England.

The rapidity of the increase of the Japanese navy may be instanced by the following quotation from a work I wrote in 1880, entitled *The Trade of the World*, discussing the question of whether a conflict would take place between China and Japan respecting a dispute then pending as to the Liukiu Islands, which, as already stated, was afterwards settled in favour of the Japanese claim to sovereignty over them, and fortunately without war. I remarked: "Some might imagine, and with a certain amount of probability, that the conflict, should it take place, would be mainly a naval one. The Japanese navy appears to have consisted, at the end of 1878, of one ironclad frigate, two ironclad corvettes, two wooden corvettes, and several smaller vessels."

The naval dockyards in Japan have been since by no means idle: the number of the cruisers and gunboats finished at these dockyards during the period of twenty-six years from 1876 to 1901 inclusive was twenty-three, with a total tonnage of 35,021 tons; the largest of these is the *Hashidate* (4278 tons), constructed at Yokosuka. The total number of torpedo-boats finished by the end of 1902 was twenty-two.

From the last returns available—though more may have been laid down since during the last year—the cruisers and gunboats building or to

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be built in Japan are eight in number, with a total tonnage of 12,272, whilst the number of torpedo-boats in course of construction is sixteen.

Regarding the navy, the following are extracts from an important imperial message sent to the Japanese Parliament in 1893 on the "supplementary fund" for the building of men-of-war:—

"In the earliest beginnings of the Empire the sovereign pledged himself to administer the affairs of state not only within the home borders but also beyond the seas.

"With regard to matters of national defence, a single day's neglect may involve a century's regret. We shall economise the expenses of the household, and shall contribute during a space of six years a sum of 300,000 yen annually. We direct Our military and civil officials, except in cases where special circumstances interfere, to contribute one-tenth of their salaries during the same period, which sums shall be devoted to supplement the fund for building men-of-war."

Comment is needless on such a patriotic State document.

Two very important Acts of Parliament were passed respecting shipping in 1896—the one for the encouragement of shipbuilding, and the other for the encouragement of navigation—which have given a tremendous impetus to them both in Japan. It were needless to say that they both grant subsidies and bounties for the construction of improved vessels; and also for a vessel of 1000 tons burden, with a maximum speed of ten knots, a certain bounty is granted for every 1000 miles she

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runs, and a higher bounty for larger and fleetier vessels.

The bounty system may be right or may be wrong, but there is no doubt, in their infancy and youth, it has been the means of building up industries; and that has been the case even in this country of economic prudery.

It was owing to a bounty system, for instance, that the fishing industry on the east coast of Scotland was fostered into a successful business: these bounties continued for many years, until it was found they could be done away with and that the industry was strong enough to do without them, and face open competition.

In the light of the state of affairs as they are now in the Far East, it may be interesting to note, regarding the Japanese navy, that there were many statesmen in Japan, far-seeing men, who could look beyond their noses and were actually aware that a certain power had a navy and that the Cossacks were mainly mounted troops. It always seems desirable, if you have a potential opponent, to have some slight idea of in what direction his strength lies.

The Marquis Ito, leader of the constitutional party in Japan, in the course of a speech made prior to the general election in Japan of 1902 regarding progress under the Constitution, delivered the following observations: "Nobody who takes the trouble to study the trend of affairs, both at home and abroad, will dare to say that our navy could remain for ten years as it is at present. There is a limit to the number of years for which

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all war-vessels retain their full efficiency, and the subsequent deterioration must be made good. Whether you call it replenishment or call it expansion, the fact is the same—it is a necessity. Or look at it from the point of maintaining the balance of power in the Far East; no one can possibly deny the necessity of extension.”

There can be no doubt that the centre of international competition is steadily leaving the Mediterranean and also the Indian Ocean, and advancing steadily towards the Pacific, and that will be even more the case when the Panama Isthmian Canal is open. Owing to its geographical position, Japan is therefore undoubtedly destined to play an important part in the trade of the world, as well as probably in its political destinies.

The current of trade to the Far East has been only slightly affected by the war with Russia, as Japan was in almost uninterrupted possession of the command of the neighbouring seas, nor did her foreign trade suffer serious inconvenience from the enemy's cruisers; and in addition to that, Nature has come to her assistance with very abundant crops, the yield of rice and silk being higher than ever before. Owing to that, Japan bore the strain of the war with remarkable ease.

It may be interesting to note the proportion of the percentage of the Japanese imports and exports to some of the various countries of the world, and these statistics clearly point out that one of the belligerents had everything to gain and nothing to lose as far as her oversea trade goes, for Russian oversea trade, both to Japan and equally to China,

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is infinitesimal. Nor do I quite see, in any eventuality, how it can increase, as she has nothing to sell of any consequence they require, and is no great mart for their products.

Of the imports and exports of Japan in the year 1903 the percentage was:—

To Great Britain and her colonies	31·5
To the United States of America and the Philippines	22·1
To China	18·2
To France and French India	9·9
To Germany	5·3
To Corea	3·4
To Holland and Dutch India	2·1
To Russia	1·9
And to the rest of the world	5·6
	<hr/>
	100·0

From the returns for 1904 just issued, or one year later, the value of imports from the British Empire was 24 per cent. higher than in the previous year, its share in Japan's custom amounting to 41 per cent. of the whole; and the British Empire still maintains its important place as a customer of Japan.

Though during the first eleven months of the war with Russia particular industries suffered, notably the silk manufactures for the home market, and certain small manufacturers felt the pinch of restricted credit, yet on the whole her foreign trade has reached a level, not only in imports, but also in exports, considerably higher than in any previous year to 1904.

It has been the policy of the Government to

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purchase as much stores, etc., as possible in Japan, required for her naval and military forces. So it has been asserted that 70 per cent. of the war expenditure has been spent at home, and in consequence there are many examples of struggling industries which have been built up into successful concerns by the large demands on their capacity; and the Secretary to the British Legation at Tokio reports: "We are likely to see Japan emerge from the war with her efficiency in certain branches of industry much improved," and further, that "the ease with which the domestic loans have been taken up, and the fact that the deposits in the leading banks and post office savings bank show material progress, are hopeful signs."

The trade to China from Japan is a growing one, and the merchants of the latter country have many advantages: they understand thoroughly the customs of the Chinese; they usually know, not only the written, but also one of the colloquial languages of the Celestial Kingdom; and they have not only the advantage of propinquity, but have also several lines of their own running regularly large and swift steamers to the ports of China. They have steamers that also run to Hong-Kong, Manilla, Singapore, and Saigon, and to the Japanese islands of Formosa and Liukiu, and others that make voyages further afield to other parts of the world.

The chief exports from Japan rank in the following order: first, silk goods (the bulk of the silk exported is in a raw state), then cotton goods, coal, metals and metal manufactures, and tea. It is strange that Japan, with its artistic skill in design

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and thoroughness and excellence of workmanship, and the cost of labour not unduly high, does not export more manufactured silk, and probably in the course of time will do so. Her manufacturers at present do not appear able to follow the ever-changing fashions amongst the ladies of the West in regard to fabrics made of silk.

The coal-supply is abundant, though many of the beds are not of first-class quality; there are considerable deposits in the northern provinces of Japan. The iron deposits are large, but as yet only partially developed.

The importance of inaugurating the iron industry in Japan on modern principles, both in regard to military and industrial requirements, was early seen by the Government, and they sent trained engineers abroad to inquire into and study the subject at the best works in foreign countries, with the result that they have established well-equipped iron and steel works in the prefecture of Fukuoka. The products of the works are Bessemer and open-hearth steel, and they are connected with a coal-field belonging to the works, thirty miles distant, by a line of railway. The iron-foundry at this establishment already produces 150 tons of superior rails daily, or enough to lay a mile of railway with, and it is anticipated will increase that output shortly.

There are also important steel-works at the naval arsenal at Kure, where guns, projectiles of all kinds, and armour-plates are manufactured. During last year (1904) there was an increasing production of rails, bars, angles, and plates at the imperial steel-works at Wakamatsu, and machinery

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is at present being ordered for the production of telegraph wire, wire rivets, etc. The whole of this production goes to meet the requirements of the Government, but in the near future it will be generally used in Japan. With the growing demand for copper, Japan is fortunately situated in possessing rich and large copper mines, the richest being that of Innai, and this metal is one of the great national assets of the country. This mineral is found in the northern provinces of the country, and is worked in very considerable quantities; in fact, the output from Japan is said to be the fourth greatest in the world, the United States of America having the largest output, while Spain and Chili follow.

The petroleum oil fields of Japan have a considerable output, and more fields are being discovered and developed. The oil resembles the Californian more closely than the Pennsylvanian. In 1901 the output was nearly 1,000,000 *kokus*. The Standard Oil Company of the United States has considerable interest in the oil-fields of Japan.

The other minerals found in Japan include gold, silver, lead, silica, and quicksilver, all of which are worked. The export trade in tea is chiefly to the United States and Canada.

If the resources of China, with its population of 400,000,000, are ever developed by the aid of foreign enterprise, there is no doubt the trade between China and Japan will advance by leaps and bounds. One of the secrets of the march forward in the path of progress of Japan in recent years is that her people have seen that, if they were to compete successfully with the nations of the

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earth, they must co-operate with the Government to devise a scheme for the gradual progress of the country. That has been their aim, and the advance has been in consequence on the whole steady, sure, and continuous; and though what Japan has accomplished in forty years is immense, and her growth may have been rapid, she has in no way grown beyond her strength.

The past year has marked the beginning of a new era in trade with the neighbouring country of Corea. With the opening up of the country under Japan's auspices, Japanese yarns and textiles should have a great future in Corea.

It should be here noted that there is an increasing quantity of American goods arriving in Japan for which landing certificates are requested, to enable the American exporter to claim a drawback. Of these, the chief items showing higher values from the United States last year were petroleum, leather, machinery, and rails; but in addition to these staples there were smaller increases in other products, such as tin-plates, iron bars and rods, etc., hitherto principally supplied from Europe. Of the goods recently required by Japan, it is stated, Germany requires the longest time for manufacture, while there is little to choose between the United Kingdom and the United States in this particular.

By reason of their supremacy in electrical machinery, the American manufacturer is as a rule able to deliver machinery and engines quicker than is the case elsewhere. There are large exports of these manufactures from the United Kingdom, and

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the demand probably admits of expansion. The American manufacturer also quotes prices in a way easier for the Japanese to estimate the laid-down cost of the goods he requires than is done by the British; the former gives the cost of packing and cost of transit, and the latter does not, and in consequence probably loses some orders.

In what is known as social legislation, Japan is by no means backward, and has passed laws already to regulate the hours of women and children in factories and for the protection of life in various industries, as well as measures to give compensation to workmen or their relatives in the event of the former being injured or killed whilst they are engaged at labour.

As she emerged from the chrysalis state in her path of progress, old-time customs have imperceptibly passed away, and have yet transmitted much that was good to New Japan. So, as many old orders of things in the habits, life, and dress of the people pass away and are superseded to a great extent by modern ideas and modern customs, the people of Japan still retain their intense loyalty to their monarch and their country, and the love of their homes, families, and children, reverence to their ancestors, and their characteristics as a courageous, a persevering, and a self-sacrificing race. Death is still in their eyes preferable to dishonour. In fact, they remain in the best sense a thoroughly patriotic people, and at the same time a progressive one.

CHAPTER XI

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THE stormy question of treaty revision had been one that had baffled the most painstaking and earnest efforts of many a Japanese statesman since the Restoration period, and for a second time it was tackled in 1877, on this occasion by Count Terijima, Minister of Foreign Affairs, immediately after the civil war. He saw, to use his own words, "that public expenses increase from year to year, and as there is no way of increasing the import duties," as their hands were tied hard and fast by the treaties, and they could not do so till they were revised, he further feared that the ever-increasing burden of direct taxation might cause discontent. Hence it was deemed of the utmost importance to settle this question, as a means of satisfying public opinion, and, at the same time, encouraging trade and international intercourse. Count Terijima's efforts were, however, unsuccessful, and he tendered his resignation, which was accepted. The next attempt to solve the question was made in 1880, soon after the new penal code and the law of criminal procedure compiled by M. de Boissonade had come into force.

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Though these measures would have seemed to have increased the prospects of tariff revision, yet the negotiations again came to naught.

Three other lengthy negotiations and conferences with the foreign ministers in this matter took place between the years 1886 and 1889, and great efforts to arrive at a compromise were made; but, whilst the foreign ministers thought the proposals too sweeping, there was a large section of Japanese public opinion averse to half-way measures, and they were again during the last of these negotiations.

On the 18th of October 1889 a serious incident occurred. Whilst Count Okuma, who, as Foreign Minister, had charge of the Japanese interests in this matter, was returning to the Foreign Office after attending a Cabinet Council on the question of treaty revision, a dynamite shell was thrown into his carriage; luckily, the wound was not mortal, though he had to have his left leg amputated. His would-be assassin committed suicide on the spot.

Soon after this event, the Premier, General Marquis Yamagata, formed a new Cabinet, and Viscount Aoki was appointed Minister of Foreign Affairs. Several important measures were enacted during the early part of 1890, namely, the civil code drafted by M. de Boissonade; the commercial code, by the distinguished German jurist, Dr Roesler; the civil procedure and the law on the organisation of the Courts of Justice, by another German jurist, Dr Rudolf. Amongst the Yamagata Cabinet there was the fear that the new Imperial Parliament, to meet that year for the first

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time, might not pass these measures, so they resolved to act promptly and pass them into law themselves.

The law for the organisation of the Courts of Justice came into force on the 1st November 1891, the commercial code and the civil procedure on the 1st January 1892; and the civil code, which was to take effect on the 1st January 1893, was postponed by a law passed by Parliament in its first session till five years later. Both the civil and commercial codes were, by the consent of the Imperial Parliament, carefully revised, so that they now suit Japanese institutions and have worked smoothly enough.

The promulgation of a constitution, the sitting of a Parliament, and the enactment of these measures of legal jurisprudence all paved the way for the ultimate success of treaty revision on a perfectly equal basis as between Japan and foreign states. The difficulty in the past had been to assure the foreign governments that the lives, property, and commerce of their subjects resident in Japan were secure. Until they felt they had a guarantee as to that, the Western natives thought it a necessity and duty to cling to a system of "settlements" and "consular jurisdiction."

During the sitting of the fourth session of the Japanese Parliament, the House of Commons presented an address to the Emperor, humbly asking him to have a measure of treaty revision concluded with the foreign governments on terms of perfect equality. Though still difficult, it was less so than in the past, and after much diplomatic

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action and correspondence a revised settlement of this question was arrived at on an equal basis. England was the first country to sign the new treaty in July 1894, and *before* the Chinese war; the United States next, during the war; and the rest of the powers one by one after it, in some instances not for five years afterwards. All foreign jurisdiction was to disappear, and the Emperor's writ alone to run within his dominions: without that power, no state has complete control within its own borders. Is there any country besides Japan in the Orient which has preserved the full rights of an independent state?

Foreigners are by these treaties allowed to travel or sojourn in the interior, and to have possession of *movable* property in any part of the country, or, as we call it, personal estate. The more favoured nation clause is made *reciprocal* and *unconditional*, and Japan thus recovered after thirty-six years her complete autonomy.

In the treaties with China, Corea, and Siam, it is Japan that still retains the right of extra-territoriality over her subjects living in those countries.

The result of treaty revision appears to have been eminently satisfactory to the trade of Japan, and the value of her exports rapidly increased from the ratification of the earliest treaty in 1894: for whilst, the year previous to that, they appear to have been under 90 million yen in value, they increased to over 113 million yen in the following year, and mounted up to 214 millions in 1899, or more than doubled in six years.

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The second point regarding these treaties is that, whilst foreigners can hold personal property in any part of the country, that right does not extend to freehold estate. The ownership and cultivation of land has always been held in very high honour in Japan, and for generations a man's wealth and income was calculated in rice, and it was adopted nearly universally as a medium for the payment of salaries, wages, and taxes; and though this has been changed and a thorough reform made in that respect by the introduction of a metallic currency (the coins were, by the way, when I was first in Japan, of an oblong shape, and not circular as at present), the Government and people look on agriculture as the chief source of national wealth, and jealously wish to retain the absolute ownership of land exclusively in their own hands.

Rice, it is said, is a most profitable grain to cultivate, more so than any other; given the proper supply of water, a man can cultivate ten and a half acres of rice land, whereas he can only cultivate one acre of other arable land. It is, of course, at present chiefly consumed by the well-to-do classes; but its use amongst the entire people is extending.

Whilst the Japanese people are a strong and sturdy race, they are not great consumers of meat. Excluding the wealthier classes, whose table is, of course, more varied, here are some sample menus of the food eaten by a healthy adult person in a Japanese family where the cost of living is not a troublesome consideration:—



AVENUE AT HAKONÉ.

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FOR SUMMER

Breakfast.—Fruit, a bowl of rice, a small portion of cooked fresh fish, and a bowl of tea.

Luncheon.—Very often nothing is eaten but fruit, sometimes augmented by a very little rice; or vegetables in small quantities, either alone or with a little rice, are taken.

Dinner.—Rice, with fresh fish and two or three vegetables—such as tomatoes, onions, carrots, radishes, celery, lettuce, turnips, cabbage (raw), spinach (either uncooked or boiled); tea, of course, is part of the meal.

FOR WINTER

Breakfast would consist of rice, with fresh fish or, more often, with dried fish, and possibly a hard-boiled egg or two and browned rice-cakes, with tea; dried fruits, either uncooked or stewed, are often served.

Luncheon.—Rice-cakes or boiled rice, with stewed fruit and tea.

Dinner.—Boiled rice and fish, stewed dried fruit, hard-boiled eggs, some cakes and tea.

This is the diet of the Japanese themselves—that is to say, those of them that answer to our working classes in this country—and they appear to thrive on this diet as the Scotchman did, and to a great extent still does, on oatmeal porridge and other simple food.

Vast fresh areas of land have, by the action of the Government and by private enterprise, been, in recent years, brought under cultivation,

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to the increase of the material wealth of the country; and the agricultural interest there is a prosperous one.

I sometimes cannot help thinking that it would be a good thing if the same was the case in the United Kingdom, and that agriculture here was a waxing and not a waning industry: that might assist in the prevention of the congestion of labour in our towns and cities, and prevent many of our fellow-countrymen being unemployed, and having either to emigrate or exist here at the rate-payers' expense. There is no getting away from this. If land is subject to undue competition from any cause, whether preferential railway rates given to foreign produce, or overtaxed to such an extent that it does not pay to work it as arable land, it gradually becomes pasture land, and in consequence neither feeds nor employs one-third of the same population as it formerly did; and if that, in turn, does not answer, it goes out of cultivation altogether.

Thus the revision of the treaties was accomplished after a long struggle between foreign distrust on the one hand and Japanese aspirations on the other; in no respect did their revision give greater general satisfaction in Japan than as to the recovery of her judicial autonomy, which provision in the treaties came into force in 1899, when jurisdiction on every person within the Empire of every nationality was solely within the province of Japanese judges. On the whole, the new system has worked admirably: foreigners now enjoy immunity of domicile, personal and religious liberty, and

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security for life and property is as fully assured as in any other civilised state in the world.

By the report just issued by the Foreign Office, May 1905, Mr G. Barclay, Secretary to His Majesty's Legation at Tokio, reports that another step has been taken with a view to the proper encouragement being offered for the introduction of foreign capital into Japan, and that laws have been passed by the Parliament which has just risen which show a real desire on the part of Japan to offer reasonable inducement to the foreign capitalist. Hitherto the holders of so-called debentures in this country have had no rights beyond those of any ordinary outside creditor of the company, and their security has therefore been no better than that of preference shareholders in other countries. Under the various mortgage laws just passed, holders of debentures issued in accordance with their provisions will have a prior lien on the property, land, and plant against which the debentures are issued; and by another new measure, known as "the Law of Trust for Secured Debentures," they will be able, in the event of default either of interest or principal, to exercise their rights of foreclosure through a "trust" company corresponding in large measure to the trustees for the debenture-holders in British practice. Any company limiting its operations to banking and trust business may undertake this function, provided it is domiciled in Japan with a capital of 1,000,000 yen (£102,000), of which half must be paid up. The total sums which may be borrowed under the proposed laws are fixed at the equivalent of the

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paid-up share capital less the amount of loans already obtained.

The Korean question early in 1894 was still an open sore between the empires of China and Japan. The former country had always looked with a disdainful resentment on the adoption in recent years by Japan of Western customs and institutions, and regarded her as a deserter from the Oriental standard; and these strained relations caused a grave danger of war sooner or later between these two nations. To Japan the Korean problem gave much anxiety, and she was fully alive to the great danger to her existence as a nation if Corea fell completely under Chinese control or into the grasp of a Western power.

Since 1882 China and Japan had held a sort of undefined dual control in Corea, and though the former country had relinquished without any very really determined armed intervention Tonking, Annam, Siam, and Burma as buffer states to her empire, she appeared resolved to tenaciously maintain the rights she claimed over Corea, and was firmly determined not to give way in that matter. And so the matter stood when, in 1897, one of the ever-recurring rebellions of a more than usually serious character took place in Corea. The facts, then, were these:—China despatches two thousand troops there under General Yeh, Japan also a much smaller contingent, and the rebellion is soon stamped out. A proposal is then made to China by the island-empire that she should co-operate with her in the regeneration of, and in reforms in, Corea. This proposal is declined by the

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Chinese authorities, who in their despatches refer to the disputed territory as "a tributary state," and further to assert their authority, and despite protests from Japan, despatch large reinforcements to the Chinese troops in the peninsula. The troops are conveyed in transports escorted by three Chinese men-of-war, who open fire on three Japanese cruisers. An engagement takes place, and in the result one Chinese ship is taken, one sunk, and the third escapes, heavily battered, and a transport is sunk. Admiral, then Captain, Togo distinguished himself by the admirable handling of his ship during this engagement.

This was almost immediately followed by the Japanese troops marching from Seoul on Phying-yang, where the Chinese were entrenched and had Krupp guns and repeating rifles, and were much stronger in numbers, whilst the Japanese had only single-shooters. The fight was short and sharp, and ended in a decisive victory for the Japanese, who drove their assailants from their trenches with the heavy loss of 6000 men killed and wounded, the victors' loss being less than 700. A brilliant naval victory by the Japanese fleet on the Yalu on 27th September opened the sea route to China, and they could now strike at Talienwan, Port Arthur, and Wei-hai-wei. Niu-chwang is occupied on 4th March, and the three other important places in succession fall, after, in all instances, a somewhat brief resistance; the capture of Port Arthur was accomplished on 22nd November. The only serious and stubborn resistance of the Chinese was in a naval engagement early in February 1895 off Wei-

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hai-wei. Many of their ships were destroyed, their fleet defeated, and their gallant commanders both of the fleet and of the garrison committed suicide, and that victory practically concluded the campaign. The Japanese troops in the field were about 120,000. They lost in killed about 1005, and in wounded 4922. These figures show that something was lacking in the resistance offered by the Chinese or in the efficiency of their armaments.

In the treaty of peace arranged as between the two empires in the East, the absolute independence of Corea was conceded by China, and also that part of the Liao-tung peninsula and that part of Manchuria lying south of a line drawn from the mouth of the river Angsing to the mouth of Liao-ria, Ling-hwan, Haicheng, and Jingkow, as well as the island of Formosa and the Pescadores. This convention further agreed that China should pay an indemnity of 200,000,000 taels, and provided for the occupation of Wei-hai-wei by Japan pending payment of this indemnity, and secured some additional commercial privileges to foreigners in the Chinese Empire, and the opening of four new places to foreign trade; the privileges included the right of foreigners to engage in manufacturing enterprises in China, and that a treaty of amity and commerce should be concluded between the two empires, based on the lines of China's treaties with the Occidental states.

Such was the original sweeping settlement of peace come to between the two belligerents, and considering the complete victory the Japanese troops had won, the terms do not appear to have

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been too onerous; but certain great European powers seem to have thought otherwise, and Russia, France, and Germany appeared on the scene and intervened by presenting a joint note to the Tokio Government. The action of the latter power in intervening to induce Japan to forego the greater part of the fruits of her victories was at first difficult to understand, and merely the shadowy claim to goodwill by the Russian Empire for this complaisance on the part of Germany seemed hardly a sufficient reason—the more so as Germany had always professed a friendly feeling to Japan, and had a considerable and a growing trade with her dominions; and it was not known till some time afterwards that the German Emperor entertained profound apprehensions of the combined irruption of Oriental hordes from China and Japan on Occidental countries.

The feeling in Japan, which had been originally that of strong resentment for the apparently uncalled-for unfriendly act on the part of Germany (which country was wholly uninterested in Manchuria), changed, on this remarkable phantasy being understood, into one of subdued amusement and wonder as to how it could have originated. Regarding the action of France, she was Russia's ally, and though it hardly appeared she had anything to gain by being drawn in as one of the protesting powers, it was concluded she had little option in the matter.

Great Britain, though on the whole decidedly friendly to Japan, and strongly holding the opinion that the action of the allied powers was unjust and

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unfair to the island-empire of the East, did not see her way to intervene at that time by an armed protest, and whilst giving Japan her sympathy, had to add her advice that it was best to bow, under then existing circumstances, to *force majeure*. And Japan came to that conclusion herself, the more so as neither her treasury nor the then state of her forces would allow her with wisdom to do otherwise.

The most interesting part of this combination of these three great powers was that their pretext for so doing and robbing the smaller insular nationality of her just rights of victory was "to prevent the disintegration of the Chinese Empire," and that Japan holding Port Arthur "would be detrimental to the lasting peace of the Orient." They appeared to think that China was, after its war with Japan, a huge and somewhat helpless organism, and was like a patient on a hospital table awaiting the operator's knife, and they thought that the operation of dissection had best be left in their own hands.

The following extracts are from an Imperial Japanese rescript issued on 10th May 1895, relating to the retrocession of the Liao-tung peninsula. This dignified official document throws a strange light on the subsequent occupation of Port Arthur by Russia, and Kiaochow by Germany.

"Since the Governments of their Majesties the Emperor of Russia, the Emperor of Germany, and the President of the Republic of France have united in a recommendation to Our Government not to permanently possess the peninsula of Feng-

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tien (Liao-tung),¹ Our newly² acquired territory, on the ground that such permanent possession would be detrimental to the lasting peace of the Orient :

“Devoted as We unalterably are, and ever have been, to the principles of peace, We were constrained to take up arms against China for no other reason than our desire to secure for the Orient an enduring peace.

“Now the friendly recommendation of the three powers was equally prompted by the same desire.

“Consulting, therefore, the best interests of peace, and animated by a desire not to bring upon Our people added hardships, or to impede the progress of national destiny by creating new complications and thereby making the position difficult and retarding the restoration of peace, We do not hesitate to accept such recommendation.”

The Liao-tung peninsula and Port Arthur were retroceded to China. Although it could not have occurred to any diplomatist at the time, it appears a pity, in the light of the subsequent course of events, that a clause had *not* been inserted in the treaty ultimately arranged with China, that Japan restored Port Arthur and the other Manchurian territory to her on the definite understanding that China held them in perpetuity, and that she neither leased nor otherwise surrendered them to any other power, and that Japan had retained a right of pre-emption on that territory, and had further received an assurance from the intervening powers that they would never attempt to annex the peninsula, under any form or pretext whatever ; and though diplo-

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matic assurances are not of any great value from one of these powers, still it would have been, in any case, on record.

The indemnity to be paid to Japan was slightly increased for some expenses she had been put to during her occupation of Chinese territory.

The treaty confirmed the addition of Formosa and the adjacent islands to the Japanese Empire, and included a total area of over fifteen thousand square miles of territory and a population of between two and a half and three million inhabitants; and the Government set to work in a systematic manner to place in a state of administration, order, and material prosperity their new possession, and, having devised and introduced a stable form of government, an equitable system of land taxation, approved sanitary regulations, started an educational system for the inhabitants, constructed lines of railways, dredged and improved harbours, made roads, and erected buildings for public purposes and as residences for the governmental officials, and in every way pushed forward with energy and forethought to gradually make Formosa into one of the most prosperous and contented parts of their empire. The inhabitants at present enjoy many of the advantages of local self-government, and the advance in wealth and prosperity since it became Japanese territory has been in other directions equally satisfactory and marked.

At the beginning of the war with China the Japanese navy consisted of only 30,000 tons, whilst at the beginning of 1901 the aggregate was 260,000 tons. There is no branch of up-to-date reform and

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modernisation to which the word "thorough" can be better applied than that of the navy of Japan, whether in regard to the education of the officers and men or in regard to every branch and detail of actual effective practical working of that imperial service. Its early British instructors, Admiral Douglas and others, had well taught a body of able and gallant students what a modern sailor should be, and effectively and well have they carried out the best traditions of a naval service. The effective strength of the personnel in 1902 was : officers, 2294 ; warrant officers, 1057 ; petty officers and seamen, 29,821 ; and about 7000 officers and men in the naval reserve.

It has always struck me that many of the experts, both in Great Britain and elsewhere, who write long dissertations on naval matters harp too much on the matériel and too little on the man behind the gun. They add up the tonnage of ships, consider the strength of guns or armour, and then draw all sorts of deductions. What the foreigner has failed to see—and if what has recently occurred in the battle of the Sea of Japan has not opened his eyes nothing will—is that it is the men that are the chief factor of success (given, of course, good ships and good guns to handle) ; and whilst in Parliament I always, as far as I could, advocated the increase of our reserve of sailors. To quote some lines I wrote in 1904 :—

“ The victory in a sea-fight is won by the pluck and skill of the men who compose the fleet. Any nation with money or credit can build ships ; it is the skill with which the matériel is handled that

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conduces to success. It is the skilled and highly trained and absolutely fearless naval officer who handles the fleet or the ship, with the well-trained men under his command, to place the submarine or mine or guard against them, to train the gun or fire the torpedo, that wins the victory." In the Japanese navy, by the extreme courtesy of a Japanese diplomatist, I am informed, in the case of volunteers, their man-of-war's men serve seven years, and those taken by conscription for three years. The greater number of their bluejackets are volunteers. The petty officers are selected from those who have suitable capacity.

In most Continental navies that is not the case, and both petty officers and men are simply selected from the two or three years' service conscripts, men drawn in the *Conscription Maritime*, and who *nolens volens* have to serve their two or three years on board the fleet or at some naval barracks on shore.

No doubt many of them are fishermen and men more or less used to a seafaring life, and would, in the days of Nelson, have quickly been turned into fairly useful man-of-war's men. But times have changed: to know how to reef a sail, row a boat, fire a musket, brandish a cutlass, or sponge out or load an old smooth-bore cannon, and be an average steersman is not enough. Naval work now, not only for the officers, but for all hands, is much more scientific, and requires time, perseverance, and aptitude to acquire. A distinguished British admiral told the writer that, rated as A.B. or not A.B., he did not consider a man-of-war's man

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could be thoroughly efficient under several years' service at sea. A master-gunner, with all the complicated machinery modern guns require, is not made in a day. Nor is a man thoroughly well up in mining and torpedo work, and the hundred and one duties, large and small, a good man-of-war's man has now to acquire, to become, as we term our bluejackets, and as they have proved to be, "handy men."

Of course the long-service system does not give the Japanese or ourselves as large a reserve as the foreigner on paper can boast of. But fifty fit, well-trained man-of-war's men are worth five hundred "longshore men," dressed though they be in an imitation of our sailors' rig, but who only get in one another's way and soon forget what little they ever learnt. As far as I am aware, the only two navies in the world that have a long-service system, analogous in many respects to our own, are the American and the Japanese.

A few well-placed shots or torpedoes in a naval engagement now may mean the difference between victory and defeat, and, it were needless to say, the more skilled and highly trained your master-gunners are, the better chance you have of winning the fight, even if the enemy's ships are more numerous or, on paper, the stronger and better vessels—with thicker armour and more powerful guns.

Of course, the Japanese being islanders like ourselves, round their island home they possess in abundance, as we do, the raw material from which good man-of-war's men are made, after sufficient

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and adequate training—namely, a large seafaring and fisher population. Russia has, of course, this disadvantage, that, being in the main an inland empire, only a small proportion of her population, in Finland and elsewhere, are used to a seaman's life, or are, so to speak, born to the sea.

From the moment of the conclusion of the war with China, Japan resolved to be a first-class naval power, and had constructed in England, between 1895 and 1902, six first-class battle-ships, and both abroad and at home set to work to add to the strength of her fleet.

This was done for defence, not defiance, as the Japanese are not a bellicose race. People speak of them as being brave in war and fighting. Well, that may be true, but they would be sorry to be only considered a fighting people. They aspire to be energetic and clever in every other branch of human progress and of human culture, as well as being proficient in the art of war. The years 1894-95 marked a great epoch in the history of Japan, and in those years they entered the comity of nations as not only an empire but also an imperial power. For a state may be called an empire from time immemorial, or be so described, as in the case of Mexico and Brazil for brief periods in their recent history, without holding the position of an imperial or great power. Nor is it absolutely needful for a state to be under an autocratic or monarchical form of government to participate in the imperial sway of the destinies of mankind. For both France and the United States, though under republican forms of government, still are

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both in the circle of the great or imperial powers of the world. And the last to join that august circle is the Empire of Japan. Although the Japanese military organisation had worked well and smoothly during the war, yet she resolved to still further strengthen and improve not only her marine but her land forces.

As has been pointed out by Field-Marshal Marquis Oyama, the chief of the general staff and commander-in-chief of the Japanese forces during the late war in Manchuria, in an article he has written on "The Army of To-day," the Minister for War administers all military transactions, has authority over the officers and men and military employees, and controls no less than seventeen offices, including the Ordnance Council, the Military Engineers' Council, the Military Sanitary Council, the Armament Department, the Arsenal, and certain important offices regarding supply, including the army horse depôt; as well as also the army medical, commissariat, and veterinary schools.

He further enumerates the various changes and progressions of organisation in detail, to show the exceptional spirit of elasticity which prevailed, making it possible to adopt from year to year such reforms, however drastic, as seemed called for by the logic of events without the interference of bureaucratic red tape or prejudice against change. At present, all Japanese males between the ages of seventeen and forty years are liable to military service. The service is divided into active, *landwehr*, depôt, and *landsturm* services.

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No effort has been spared to provide the most practical and modern methods which could be found either at home or in foreign countries, either for the soldier in the field or for his education; for this latter purpose, no less than fourteen colleges and schools or departments of colleges have been established, including the Staff College to enable officers to study the higher branches of military science, the artillery and engineering school. The military training school is devoted principally to students from the infantry, for training in tactics, shooting, fencing, and gymnastics. The military surgery school, for surgeons of the Army Medical Corps, turns out military surgeons acknowledged on all hands to be second to none in any military service in the world. There are two important military arsenals at Tokio and Osaka, and several powder factories. Great care is taken about military remounts being thoroughly suitable for their work, and a horse supply office has been established (as was previously mentioned) in the last few years, under the control of the Minister of War.

One source of great strength to our ally in the Far East, amidst many other in her military service, is the power of doing without needless impedimenta on active service; and there are no troops that can march lighter than the Japanese. Some of these troops have earned during the present campaign, by the celerity of their marches, the friendly sobriquet of foot cavalry. When any question of charity or aid to a fallen foe is concerned, their chivalry and kindness are above praise.



FIELD-MARSHAL MARQUIS OYAMA.



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The standard of height is as follows: 5 feet 2 inches for cavalry and infantry; artillery, engineers, and army service corps, 5 feet 4 inches. In times of peace, young men who have passed certain standards in their educational course serve one year only with the colours, instead of three, and are, if they desire it, exempted service till they are twenty-eight. Residence abroad with permission also exempts them from service till the age of thirty-two. There are two modes of obtaining officers, by competitive examination or by passing through the military colleges. Promotion is given both by seniority and also by merit.

The pay, relatively to that which obtains in our service, is small. A colonel receives £238 a year, a captain £71, a lieutenant £47. The non-commissioned officers' and privates' pay *by the month* is as follows: first-class sergeant, 12s. 11½d.; a second-class sergeant, 11s. 11½d.; a first-class private, 2s. 5d.; and a private of the second grade, only 1s. 10d. When one considers that is their *month's* pay, and compares it with what we paid our Imperial Yeomanry in South Africa during the late war, when it was five shillings a day, and to some special corps on frontier duty as high as ten shillings a day, we can readily understand that the cost of keeping in the field a British, Russian, or Japanese division of say 10,000 men is much in favour of the exchequer of the latter country; and hence I judge the cost of keeping at the front the same number of men in the two forces still in Manchuria is much less in the case of the Japanese than in that of the Russians.

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Each division of the Japanese army is composed of two infantry regiments, one regiment cavalry (probably a strong one), one regiment field artillery, one battalion engineers, one battalion army service corps, and also certain extra divisional corps. The staple food of the soldier in the field is dried rice, and the task of provisioning their army in the field is therefore rendered simpler than with us. All military experts who have seen them on active service agree that they are a well-set-up, muscular, and hardy body of men, and thanks partly to the care of their combatant and medical officers, statistics go to prove they are wonderfully healthy troops.

Though, as has been previously shown, the officer's pay is small, his mode of life is frugal, and he is devoted to his profession and lives for nothing else; the uniform is plain and inexpensive, and he has no desire to change it for "mufti," as in some Occidental armies; he has no heavy mess expenses, contributions to band and polo funds, and it would open his eyes to learn that no officer in a British cavalry regiment is able to soldier at home comfortably unless he has from £600 to £1000 a year beyond his pay, and that his pay is quite twice that given to the Japanese officer.

In times of peace the standing army costs Japan only £3,700,000 a year.

Two or three details may be here added. Musketry training is well attended to, and the soldier fires 265 rounds in his first year and 125 in his second. The weight of a trooper averages about ten stone, and the total weight carried by the troop-horse is about seventeen and one-third stone.

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During training the soldier is exercised about six hours daily. And, in fine, it were needless to add Japan has elaborated a very efficient piece of military mechanism, and has also developed means to employ it to the best advantage.

Relative to the progress of a country, not only in regard to its material advance in industry, trade, and commerce, but also as to its security against the danger of foreign aggression, an important point is its means of internal communication. An island-empire has the frontier of the sea and its navy and marine as its first and most important line of defence, but good land communication cannot be ignored, nor has Japan done so in the past; its railways give already good and well-equipped lines of communication for all purposes from its principal cities and towns to the coast, and thereby troops could easily be massed to any threatened point should the necessity arise. After careful consideration, the three feet six inch metre gauge, similar to the one we have for many branch lines in India, was the one adopted. To prevent fires, a law has been passed that no trees are allowed to grow within a certain distance of the railway lines. There are at present about 4496 miles of railways working in the country, of which the Government lines account for 1345 miles, and there are many who at present advocate that all the railways should be acquired by the State and become national property. Last year there were opened for traffic 256 miles of new railways, as compared with 211 miles in 1903. And one of the most remarkable things in the country is that, speaking

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as they do such a completely alien tongue, at nearly all their railway stations, large and small, there is an official who understands English, and the same applies to every fair-sized post-office in far-distant Japan.

The country is very well intersected with good roads, many of which are lined with avenues of luxuriant and large trees, and the canal system is a useful adjunct for commerce. The harbours are extremely numerous, and many of them not only excellent natural ones, but supplied with up-to-date docks and warehouses and machinery. Many of the harbours are strongly fortified, and all are useful for either the navy, the mercantile marine, or the coasting and fishing shipping. The postal, telegraphic, and telephone services have all been developed on modern lines and are now thoroughly useful and effective services, and, as in other climes, will be further developed as time goes on. Japan joined both the postal and telegraphic union of nations years ago. The principal cities and towns are already well lit by gas, and have electric light as an additional illuminant. Petroleum oil is also both plentiful and cheap, an important fact to those by whom cost has to be considered in regard to lighting.

After the Treaty of Shimonoseki with China at the conclusion of the war in 1895, Japan could not look on quite as an uninterested spectator at the action of the three great European powers regarding China and Chinese affairs, who, as confederates, had intervened to induce Japan to alter the terms of peace. These three powers were all then in

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high favour at Peking, or appeared to be so, and had the powerful interest of the Chinese Minister, Li Hung Chang, to support them in obtaining concessions, or whatever else they required, as a reward for their disinterested (?) action. England, the foreign power whom China had on many previous occasions of difficulty looked on as her friend, was then entirely out of favour, as she had kept absolutely aloof from interfering in the treaty arrangement after the late war with Japan; besides which, her representatives had practically no secret-service money at their disposal, and so the arguments of certain other foreign diplomatists received more friendly consideration. China then foolishly for the time being discarded the friendship of the powerful European nation whose policy was to do all in her power to maintain her integrity as an empire, in order thereby to keep the door open to British trade throughout the Chinese dominions.

England was looked on coldly, and China threw herself into the warm embraces of the Russian bear, with the result that Manchuria was soon squeezed out of her. One of the first steps in this was Li Hung Chang's visit to Russia, where he was made much of, and appears to have been induced by the Russian diplomatists to sign a secret treaty at Moscow giving the Russians the right to make the Siberian railway from Sloetensk to Vladivostock.

The time had now become ripe for Russia to throw off any veil, and, feeling her position was sufficiently strong with France and Germany behind her, she sent a diplomatic despatch to Great

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Britain in December 1897, requesting that two British cruisers at anchor at Port Arthur should be withdrawn, "to avoid friction in her sphere of influence." Port Arthur then belonged to China, and was occupied by a Chinese garrison. What would have happened had Great Britain declined to withdraw her men-of-war at the request of a foreign power from the harbour of a friendly state, it is difficult to say. I have always doubted if Russia really meant fighting, and it is impossible to say whether or not this was merely a policy of bluff, which succeeded. The British ships sailed out of Port Arthur harbour, much to the disgust of, to my knowledge, a very large section of the British House of Commons, and more or less to nearly all its members, and Russia gained her point. The ever-complacent Li Hung Chang induced his government to grant Russia in March 1898 the lease of Port Arthur, as well as the trading port of Talienwan in Manchuria, which had previously been an open port to all nationalities, and the concession to extend the Siberian railway to Port Arthur.

France also obtained from China the rectification of her frontier in the Meking valley, as it was euphoniously called, and certain valuable harbours, and also some important mining rights in Kiangsi and Yunnan. The time was now ripe for Germany to claim her share of the good things going, so she determined, as Count von Buelow has put it, "not to be out of the sunshine," and found a pretext for so doing in the murder of two German missionaries by some fanatical Chinamen in the interior.

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Sad incidents of this description had unfortunately occurred from time to time to the pioneers of Christianity in China from other lands, and these incidents had previously received satisfaction by an apology from the Chinese Government, a promise that more care would be taken in the future, the execution of the murderers, and a money indemnity. But the German Emperor deemed this lamentable occurrence could alone be expiated by the surrender to Germany of the Chinese harbour of Kiaochow (not a harbour in an outlying sovereignty of the Chinese Empire, by the way, but in one of the provinces of China proper, in "the Middle Kingdom," as it is called). Germany too demanded with "the mailed fist" she had sent to the Far East with a squadron of ironclads the right of making a railway in, and controlling the province of, Shan-tung, in which she succeeded—in fact, to go in for land-grabbing on a large scale, and have a good large fragment of what has been described as "broken china."

She immediately set about sinking a fortune in the new harbour of Tsing-tao. We will be probably told that all this was done to avert that bogey called the Yellow Peril. If it were possible to give that chimera an actuality, it would, however, seem this was the way to set about it—first to annoy Japan and then to irritate without seriously injuring China; and it is said that China resented more the loss of Kiaochow in her Middle Kingdom even than the immense tracts of Manchuria in her outlying dominions.

Whilst this scramble was going on, the rest of

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the world, and especially Great Britain, the United States, and Japan, three powers whose interests in the future of the Chinese Empire are considerable, were looking on with an astonished wonderment—and well they might. And finally, as a counter-check to Russian aggression, Great Britain occupied Wei-hai-wei, the lease only being made coexistent with the Russian occupation, or rather lease, of Port Arthur: which events have proved not to be exactly the same thing. Wei-hai-wei has been chiefly used by the British authorities as a station for the navy, and also, being a healthy place, a sanatorium for invalids on the China station.

The next step in the trend of events to those of to-day was the Boxer rising in 1900 and the march on Peking by the allied forces, including the Japanese, to the rescue of their several legations. The whole matter is too modern history to need recapitulating in any detail. The rising, however instigated, was in its initial stages entirely an anti-foreign one, and a protest by the Chinese at the weakness of their own government; but it ultimately became an insurrection against the present reigning dynasty in China.

To teach, it is presumed, “the pagan” some of the Christian virtues, the Kaiser made the following famous speech to the German contingent which took part in the operations against the Boxers, when His Majesty said to his men:—

“No quarter will be given, no prisoners taken. All who fall into your hands shall be at your mercy. Just as the Huns a thousand years ago, under the leadership of Attila, gained a reputation

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for sternness in virtue of which they still live, so may the name of Germany become known in such a way in China that hereafter no Chinaman may so much as dare to look askance at a German."

The Japanese troops fought bravely side by side with the troops of the Western nations, especially keeping up the best relations with the British and American forces. During the first stages of the campaign, the French entrusted the care of their sick and wounded to the Japanese military medical service, and thus practically testified, as has been also done by eminent British medical men, such as Sir Frederick Treves and others, to the completeness and excellence of the Japanese military medical arrangements and attendance on the sick and wounded, and to the determination to do all that human aid can do to alleviate the sufferings caused by the dread realities of war, to friend and foe alike.

CHAPTER XII

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IN the course of the Boxer insurrection, it was needful for the Allies to temporarily occupy a portion of China, and to Russia was assigned Manchuria, on the distinct understanding that at a definite period after the conclusion of hostilities she was to restore that territory to China. It was, in fact, part of the action of the allied powers who went to the relief of the embassies at Peking.

For the trouble she had taken, Russia received from China a compensation to an amount far in excess of its worth, or of that demanded by any other power. She further forced China to humiliating concessions contrary to and irreconcilable with the pledges given by her to the other nations. From the beginning to the end, the chief end and object of diplomacy in the Far East was to keep in check the clandestine attempts of Russia and make her keep her pledged word. In this effort England, America, and Japan stood fast together.

The Manchurian question still hung over the world like a black cloud in 1902. Both England and Japan were fully aware of this fact, and came

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solemnly to an alliance of an offensive and defensive character.

This treaty, this alliance, was no compact of mushroom growth, but the evolution of long years during which the interests of the two countries in the Far East were in most questions absolutely identical. It was further a recognition to the whole world of the status Japan held in the comity of nations.

If one looks at the map, one can clearly see why England adopted that policy. She has great commercial interests in the Far East, and no small political ones; she cannot afford to let those interests be lost, any more than a man can afford to lose a part of his buildings which may entail the loss of the whole. Japan, with its throbbing young life, with its desire for peace with honour abroad and progress with honour at home, has interests as vital, if not more so, to protect against Russian aggression.

The Japanese have endeavoured strenuously to civilise their country, to assimilate it to Western ideas and Western methods, and have done so with the one leading idea in their minds, to preserve their independence as a nation and their freedom as a people, and to increase their happiness and prosperity. A treaty such as the one between Great Britain and Japan, founded on principles of justice and equity between allies whose interests are so greatly in common, should have the advantage of continuity and permanence and a wider scope for the benefit of both peoples, and that course would seem to be above all for the true interests of peace.

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Several protests had been sent by Japan and other powers as to the continued occupation by Russia of Manchuria. During the summer of 1903 the diplomatic action of the Japanese Government on this question at St Petersburg was of a firm and clearly resolved character, but at the same time a patient and conciliatory one, and this was met by the Russian Government by a policy of extreme dilatoriness in sending replies, and, when sent, evading the real point at issue. Japan's chief diplomatic inquiry was in reality this: Would Russia keep her repeatedly renewed pledge to evacuate Manchuria, or would she not?

Many people hoped till the end of 1903 that the matter might not end in war, and even those in well-informed circles here held that view. In the autumn of that year, at the annual banquet at the Guildhall of the 9th November, the Prime Minister, Mr Balfour, said in the course of his speech: "In the Far East, no doubt, as in the Near East, there are subjects which give us food for thought, if not for profound anxiety; but as regards the Far East I think we may feel reassured by reflecting that there is no more passionate advocate of general peace than the Emperor of Russia, and that our allies of Japan are, I am convinced, as certain to show moderation, discretion, and judgment in the demands they make as firmness in carrying those demands into effect."

Three days afterwards, on the 12th of that month, a signed letter of mine on this subject appeared in the columns of the *Standard*, the views contained

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in which have proved only too correct, and I will here venture to quote it:—

“All of us who take interest in matters connected with the Far East hope that the *couleur-de-rose* views of the Prime Minister may prove correct, but I must confess to feeling some doubts on the subject as to whether the present *impasse* between Russia and Japan may be as amicably settled as is generally thought here. During the time I resided in China and Japan I found things, apparently on the surface smoothing over, were not in reality doing so, and outward appearances in that respect were sometimes deceptive.

“The Japanese know that time is more in favour of the Russians than of themselves, and that Russian assurances are not always to be relied on. They are also aware that their navy is the only one which has had to meet a hostile fleet of anything like equal strength under modern conditions, and that a winter campaign would present less difficulty to them than to the Russians.—November 11th, 1903.”

The negotiations dragged on for three months after that date, and the period between the receipt of a Japanese diplomatic note and of a Russian reply was frequently to be reckoned more by weeks than by days. At length war became inevitable.

The important pronouncements of His Imperial Majesty the Emperor of Japan form a progressive commentary on the growth of his country, and throw a clear light on the great events in recent years of that Empire's history. The following is

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an extract from an imperial rescript on the declaration of war against Russia, February 1904:—

“It was thus entirely against Our expectation that we have unhappily come to open hostilities against Russia.

“The integrity of Corea is a matter of constant concern to this Empire, not only because of Our traditional relations with that country, but because the separate existence of Corea is essential to the safety of Our realm. Nevertheless, Russia, in disregard of her solemn pledges to China and her repeated assurances to other powers, is still in occupation of Manchuria, has consolidated and strengthened her hold upon those provinces, and is bent upon final annexation. And since the annexation of Manchuria would render it impossible to maintain the integrity of Corea, and would in addition compel the abandonment of all hope for peace in the extreme East, We determined in these circumstances to settle the question by negotiation and to secure thereby permanent peace. With that object in view . . . frequent conferences were held during the course of six months. Russia, however, never met such proposals in a spirit of conciliation, but by her wanton delays put off the settlement of the question, and by ostensibly advocating peace on the one hand, while she was on the other extending her naval and military preparations, sought to accomplish her own selfish designs.”

On the 13th of April following, the Russian battleship *Petropavlovsk* was sunk off Port Arthur, with Admiral Makaroff (in command of the Russian

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fleet) on board, and on 15th May the Japanese suffered the loss of two ships, the *Hatsuse* and the cruiser *Yoshino*, the former by a submarine mine and the latter by an accidental collision.

Attempt after attempt, one of them with partial success, was made by torpedo-boats and other Japanese craft to block the harbour of Port Arthur, in which officers and men alike displayed a heroic and determined spirit, and an absolute disregard of death.

A modern war-vessel, with all her top-hamper removed and fined down to actual preparedness for her grim duty of slaughter, must give to all she bears in her ship's company the signal to brace all their energies and skill in their country's cause. Nor has that signal been given in vain during the late war to the stout hearts of the bluejackets of Japan. They have endured all for their country's cause, that her flag may be triumphant and that they may remain a free people, and there does not appear any force under heaven who go forth to battle with a greater disregard for death or with more determination than the men in the army and navy of Dai Nippon.

On 10th August 1904 the Russians made an unsuccessful naval sortie from Port Arthur, and their fleet was driven back by Admiral Togo, some to Port Arthur, whilst others, severely battered, fled to neutral ports. Four days after that, on 14th August, the Vladivostock squadron was defeated by Admiral Kamimura, which engagement resulted in the sinking of the *Rurik* and severe damage to the Russian cruisers *Rossia* and *Gromoboi*.

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The series of Japanese military victories in Manchuria began on 1st May, when the river Yalu was crossed, and amongst other sanguinary conflicts in which the Muscovite eagles had to acknowledge defeat was that of Telissa, in which General Stackelberg failed to relieve Port Arthur, and the great battle near, and capture of, Liao-yang on 4th September.

The surrender of Port Arthur, after a fierce and bloody siege unparalleled in the annals of history, took place on 1st January 1905. After a brilliant victory on 10th March the Japanese army entered Mukden (the old capital of the Manchu dynasty), when the Russian armies, defeated and decimated, evacuated Tie-ling four days afterwards and then fled northwards to Harbin.

What a modern battle must be with such hosts engaged as in these Manchurian fights it is difficult to realise—the crash and rattle of the guns, the grinding of the automatic death-dealing machine, the swirl of lead sweeping to death or agony hundreds—aye, thousands—of poor human frames: and above it all, as the dense columns press forward, leaving a toll of dead and dying on the ground, the hoarse battle-cry and shout of victory of the sinewy, sturdy soldiers of Japan rings in the air, “Banzai! Banzai!” Everyone presses forward; no one shirks, for men and officers alike know that there is one code in the Japanese services—that they will recognise nothing but success.

Discretion may be held by some to be the “better part of valour,” but a Japanese, as history tells us an English soldier, knows only how to obey, and, in the

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same spirit as that wild charge of the Light Brigade at Balaclava, an order once given, be it difficult or well-nigh impossible, has to be carried out by a Japanese soldier or sailor. The discretion is not given into the hands of the man who is entrusted with the mission of abandoning it, whilst any possibility of carrying it out remains; that is the responsibility of the brain which originates and controls the plan. It is to that and the old Samurai spirit now permeated through the whole people we find the Japanese soldier struggling on as his ancestors had done thousands of years before, amidst ramps of his fallen comrades, dead and dying, to gain the parapet at Port Arthur or elsewhere.

In Europe, the memory of a single hero is cherished, like Switzer of Sempach, who gathered the points of the hostile spears into his breast to make an opening for his comrades. But while battalions of common men of Nippon act like that, it is said that in the trenches before Port Arthur a Japanese colonel calmly gave the command: "The honourable front rank will throw itself on the enemy's bayonets"—and the honourable front rank instantly obeyed. They flung themselves upon the spikes, and made a path of their writhing bodies over which their companions marched; and those who there fought like the fanatical Ghazis are not soulless or mindless machines, but men of intelligence and sensibility.

It has been the lot of Field-Marshal Oyama, generalissimo in Manchuria, to see in the Japanese forces the latent fighting power of his nation developed in a generation from the standard attained

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in the mediæval civilisation of the East to that of a first-class Western power. He was essentially fortunate in having in his general staff such men as General Baron Kodama, whose duty it was to work out some of the most intricate military operations, and General Fukushima. In the Japanese military system, invariably the strategical factor in the operations is the general staff, wherever the armies may be. The tactical one remains with the generals commanding on the field.

Two preconceived military ideas have been dispelled by this war: the first is, that the Cossack cavalry is not only probably the most numerous but the most formidable mounted force in the world, though they still remain awe-inspiring from their general appearance, and are, no doubt, an effective power to disperse a mob; and secondly, the idea that the days of the bayonet and sword are over, and that they are weapons only suitable for museums, has been found fallacious, as they have both been proved to be effective weapons in hand-to-hand engagements in many a blood-stained fight during the recent campaign in Manchuria, and the bold grip of men in storming and defending trenches is by no means a thing of the past.

The world is confronted by a race not sprung from European stock, but a non-Christian Eastern people, who are not only brave but orderly, generous, temperate, and humane, who carry self-control beyond the reckoning of our philosophers and divines; who worship patriotism, have a lofty code of honour, and a high sense of duty. For reasons such as these, in a great measure, Dai Nippon stands

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where she does to-day; and it is on those grounds that it seems to me the ethical system that has produced such wonderful results—though on many points we may hold divergent views—is worth the study of all who take an interest in the welfare of humanity.

The ever-memorable and crowning victory, almost if not quite unapproachably decisive in the naval annals of the world, was that in which Admiral Togo's fleet met, during May this year, destroyed, captured, or scattered the Russian Baltic fleets under the command of Admiral Rozhdestvensky in the battle of the Sea of Japan in the Korean Strait. Whilst the world had been prepared for a victory in a naval engagement between these hostile squadrons falling to Japan, to few even amongst her most ardent patriots or well-wishers could any inkling have come of the brilliancy and thoroughness of this famous victory to her arms, and the practically complete annihilation of the Russian fleets.

After leaving the Baltic—to revert to the history of the armada, October 1904—the Russian fleet appeared to have got out of its bearings, not to say out of hand, and actually mistook a peaceful English fishing fleet, engaged in that industry on the Dogger Bank, for hostile torpedo-boats, fired on them, sinking one fishing vessel and also accidentally hitting some of its own fleet, and then proceeded on its voyage as if nothing had happened. Several English fishermen were killed and wounded, and Great Britain demanded instant reparation. Matters were on the verge of war when it was decided to remit the matter to

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arbitration, after the Czar had telegraphed his regret, and due compensation was ultimately paid to the sufferers of this mishap by the Russian Government, and the incident closed.

The Russian fleet then proceeded on its way and went to Madagascar, where it sojourned, for no apparent reason, in and about French waters for several months.

On 8th April 1905 the news reached Europe that the Russian fleet had passed the British possession of Singapore. It arrived at Kamrah Bay 13th April, and for several weeks this unaccountable squadron of war-vessels waited about the waters of French Indo-China, or aimlessly wasted coal and time by cruising up and down that coast.

The Japanese Government sent a strong remonstrance to the Quai d'Orsay, Paris, at this infringement of the duties of a neutral power.

Meanwhile Admiral Togo, it is said, had been "thinking hard," and nothing is more to the credit of the patriotism and discretion of the Japanese nation than that the position of his fleet was absolutely unknown to the world for weeks, though thousands of Japanese must have been in the secret.

At length the fateful day of 27th May 1905 approached, and the Russian fleets made for the Korean Strait near the island of Tsushima, lured on to their destruction by certain vessels of the Japanese fleet told off for that purpose. Then the great battle began. Admiral Togo's vessels manœuvred with perfect precision, and some of the Russian flotilla were enfiladed by their fire, not only in front, but also on both flanks. What a terrific



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contest it must have appeared to all who saw it—the terrible roll of continuous firing from enormous guns, the endless rush of projectiles through the air, the crash of the mighty weight of armour-piercing steel as it reached its goal in some ill-fated ship and scattered death and destruction around its path!

With a hostile squadron on each side, and another ahead of him, manned by fearless and experienced men, the guns or torpedoes directed by expert hands, Admiral Rozhdestvensky was defeated in the first few hours. Slower and less well directed becomes the Russian fire, as, fighting still, the Muscovite ships sink one after the other beneath the vasty deep. Full twelve of Russia's fighting ships and pennons go below, whilst all the remainder were captured and added to their foemen's fleet—though battered sorely in this fearsome fight—except the *Jemchug*, the *Aurora*, and the *Oleg*, which escaped to Manilla and were disarmed, and the *Almaz* and two or three destroyers, which succeeded in reaching Vladivostock. Thus Russia lost altogether twenty-two ships, with an aggregate tonnage of 153,411. The death-roll of the vanquished was heavy, whilst the victors' loss for such a complete victory was, comparatively speaking, small, and their total casualties in killed and wounded were about six hundred, whilst three of their torpedo destroyers were sunk.

Admiral Rozhdestvensky had to leave his flagship, the *Prince Suvaroff*, as it was sinking and go on board the Russian destroyer *Biedovy*, which was captured later on by the Japanese destroyer *Sazanari*, with the Admiral on board, who was

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found to be wounded and taken prisoner and conveyed to Sasebo. During the fight eight thousand Russian prisoners were also captured.

This, probably one of the greatest and most decisive naval victories in history, was won by Admiral Togo, the Nelson of Japan; and in that connection it is a pride for Englishmen to remember that Togo received his early naval training as a *Worcester* cadet under the instruction of British officers, and the public here will also note with satisfaction how well the Japanese ships have stood the severe test, for most of the ships under his command were built in the British Isles in our yards from the designs of the brilliant engineer who is now Chief Constructor of our navy, and their success testifies to the soundness of British workmanship and the correct insight of the designer into the requirements of naval warfare. But under Providence it was Togo and the stout hearts behind the guns that won the victory. Togo's captains, like Nelson's, were a band of brothers, each seeking not his own glory, but the service of the State, and under such conditions, great as was his need to preserve his fleet from destruction, as Japan had no other fleet behind the one that fought that day, the Japanese Admiral was justified in taking, and proved he could take with impunity, the most desperate chances.

As Togo was a disciple of Nelson's school, he permitted himself one moment of inspiring sentiment, and his battle-signal, sighted off Tsushima, is stated to have been: "The destiny of our Empire depends upon this action. You are all expected to

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do your utmost." The victors of the battles of the Sea of Japan and Trafalgar have much in common ; so may Admiral Rozhdestvensky be styled the Villeneuve of Russia. A book sailor, with little knowledge of practical warfare, he was placed, like his prototype, in command of an ill-found and ill-manned fleet, and ordered to fight to satisfy political necessity and the exigencies of the military situation. When the necessity for secrecy no longer existed, the Japanese acknowledged the loss of the battleship *Yashima*, which was struck by a mine a year before at Port Arthur.

The Emperor of Japan issued the following message to Admiral Togo on 31st May from Tokio :—

"Our combined fleet encountered the enemy's fleet in the Corean Strait, and after a desperate battle, lasting several days, annihilated it, accomplishing an unprecedented feat.

"We are glad that by the loyalty of Our officers and men we have been enabled to respond to the spirit of Our ancestors."

The imperial rescript to the navy at the same time was as follows :—

"Our navy, with the best of strategy and great courage, has annihilated the enemy's squadron and answered Our hope. We appreciate deeply your splendid success."

It will take time and much thought for the world to fully grasp the far-reaching importance of this great and important victory.

The Japanese have shown great patience and magnanimity during many trying incidents in this

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war. Their diplomacy prior to the war was straightforward and honourable, and they have fought the war not only in a way to make the world, friend and foe alike, appreciate their loyalty to their Emperor and country, their skill, bravery, and endurance, but also to honour them for their chivalry. None can doubt that the great naval victory of the Sea of Japan forms a landmark not only in the annals of Japan but of all nations. It is an epoch-making and decisive victory, the memory of which will last for all ages.

This great naval battle, which was fought on 27th and 28th May 1905, gave the undisputed command of the Far Eastern seas to the Japanese fleet for the concluding stages of the war. Reinforcements from Japan were rapidly reaching the front to augment Oyama's forces; nor were the Russians idle in this respect, though, as they had to rely solely on the single line of the Manchurian Railway both for the transit of men and supplies, their fresh troops were arriving less rapidly than was the case with their opponents. The marvellous way in which this single line of railway bore the great strain put on it for over eighteen months is, from the Russian point of view, the one bright spot during the campaign, and must have in a great measure been due to efficient organisation in their railway transport department.

Many skirmishes of no great magnitude took place between the rival forces, and the world was watching the moment when these two mighty hosts of men, numbering in the aggregate, it is said, considerably over a million, were again to deal

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death and destruction in each other's ranks. All were in suspense for the mighty battle which was to decide the fate of Harbin, and probably also of the Russian armies under the command of General Linievitch.

During this temporary pause in the larger operations of the war, and whilst also both sides were making active preparations, the one to attack and the other to defend Vladivostock, the Japanese on 10th July invaded Sakhalin, and by the end of that month, after several encounters, in all of which the Russians were defeated, the Russian governor of Sakhalin and his troops surrendered, and the Japanese military occupation of that island was declared. From time to time about this period the announcement was made that many of the Russian men-of-war sunk at Port Arthur or elsewhere had been successfully raised, and had either been added to, or were being restored to an efficient condition for active service in, the Japanese navy.

Although Japan had never had both her army and navy in a more thoroughly efficient condition than in the summer of this year, and was prepared if need be to continue the war for years to come, yet even to the victor the blood-tax she had to pay was immense, and the carnage on the side of her oft-defeated foe had been appallingly great; whilst the whole civilised world stood aghast at the prospect that this terrific conflict might have to be fought out to the bitter end, at the cost of incalculable suffering to tens of thousands of human beings, and that the carnivals of slaughter would be renewed; nor did it seem probable that

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the war, however prolonged, could in any way alter the result. To Japan were the laurels of victory, and with Japan they would remain. She had command of the sea; her armies, brilliantly led and well officered, and numerically stronger in the field than those of Russia, were also inspired by the confidence of success; whilst the Russian troops, stubborn and brave as they always are, during this campaign had never tasted the fruits of victory, and were fighting apparently more for honour than with the prospect of stemming their foes' advance.

At this point, early in July, the strenuous and far-seeing President of the United States, Mr Roosevelt, with a heroic unconventionality, stepped into the breach and determined to offer his services to bridge the gulf between the two powers; nor were his humane efforts in vain. He had chosen the psychological moment, and partly from the geographical position of the United States and its traditional amity with Russia, and even more from his remarkable personality, he succeeded where success seemed impossible, and Russia agreed to tread the golden bridge thus unexpectedly placed in her path, and Japan also signified her assent to send delegates to a peace conference.

It was finally decided that the plenipotentiaries of Japan and Russia should meet in the United States, and on the 2nd of August this conference, so fraught with grave importance to the two powers directly interested, assembled at Portsmouth, New Hampshire. On the 10th of that month Baron Komura handed Japan's terms to M. Witte, the

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chief Russian plenipotentiary. On the 15th the Russian evacuation of Manchuria was agreed upon, and also the surrender to Japan of the leases in the Liaotung Peninsula, including, of course, the important fortress and harbour of Port Arthur. Grave differences of opinion arose as to the reimbursement by Russia of Japan's war expenses, though an understanding was come to that the railway through Manchuria to ten miles south of Harbin should be handed over to Japan. Other matters were also settled, including the acknowledgment of the Japanese protectorate over Corea; but the rocks on which negotiations were on the eve of being wrecked were the following: the indemnity and the retention of the island of Sakhalin by Japan.

Nearly all thought that these questions were too grave, and that both sides were too determined regarding them, for a solution of them to be arrived at, and that the negotiations would come to an end and war be resumed. President Roosevelt was not of that opinion, and resolved to make one more effort in the cause of peace; and like a knight-errant he again stepped to the front with determined pertinacity, and made representations to each belligerent in turn, and in doing so waived the cast-iron rules of strict diplomacy in the interest of humanity.

During the eventful days from 23rd to 28th August of this year, the telegraphic cables were kept busily engaged between Portsmouth, New Hampshire, U.S.A., Tokio, and St Petersburg. In the interim an important gathering of all the elder

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statesmen was held at Tokio, under the presidency of H.I.M. the Emperor of Japan. On the 29th of August the conference again met, many thought for the last time, and that a rupture of negotiations was imminent, when by the magnanimity of Japan, and by an exhibition of a power of self-restraint and generosity rarely, if ever, previously displayed by a conquering nation, the question of the war indemnity was waived, and an agreement was also arrived at regarding the island of Sakhalin, in which Japan retained the southern portion of the island to the 50th parallel, and was thus placed in the same position in that island as she had held there previously to 1875.

But, by the treaty now entered into, what has Japan gained? All, and more than all, she drew the sword for: her security in the Far East, the liberation of Corea and China from Russian ascendancy. Port Arthur was also restored to her, and all the other fruits of her victory over China in 1894, of which she was temporarily despoiled by Russia and those powers who were induced to act as her confederates. In fact, Japan has acquired territory of greater area, population, and resources, and of higher strategical importance, than did the German Empire after the campaign of 1871.

To have continued the war merely for a money indemnity, would have been foreign to her sentiments and contrary to the high Samurai code of chivalrous honour, which is ingrained so deeply in the minds of her statesmen and people. It was in truth a great act of magnanimity, and will prove to be a great act of statesmanship, her disdaining

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to further pursue hostilities. There was no doubt as to her moral claim to an indemnity—but was the game worth the candle?—the more so as she knew that, were the wide-spreading Russian Empire again to risk the arbitrament of war, and to fling a challenge to Japan, she would not have to fight alone, but the power of the British Empire would be by her side.

The Treaty of Peace between Japan and Russia was duly signed on 5th September, and its terms will be found in an appendix at the end of this work; and whilst most of the articles concern Russia and Japan alone, there is one in which all the nations who trade with the Far East are interested, and that is, the Russian Government pledges its word that it does not possess in Manchuria any territorial advantages or concessions which either infringe the independence of China or which other nations do not possess, and in fact that the principle of the “open door” and equal opportunity is guaranteed to all. The world will be aware that Russia’s conversion to this principle has been won by the stern ordeal she has passed through during the last eighteen months.

To whom does the world owe peace? First, to the humane desires of the people of Japan, guided by the council held under the auspices of their august sovereign, to act with a moderation and practical sagacity without a parallel in history: this despite the fact that their vast naval and military forces were flushed with conquest, and the patriotism of all classes was at fever-heat; and so with truth one can add, the peace is owing to

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“the illustrious virtues of the Emperor” of that country. Japan has won a victory greater than the sword can give—a victory over the mere desire for military glory.

Secondly, peace is owing to the President of the United States, who first conceived the idea of the conference, brought the combatants together, and, when things looked hopeless, was only more strenuous in his efforts to restore to the two great nations the blessings of living in harmony and of driving the dreary demon of war from the mountains of Manchuria and the waves of the Pacific seas.

On the question of the maintenance of peace, there is an important group of subjects this war has brought to the front—not only of importance to island-empires such as Great Britain and Japan, but to all the world—and that is the international law bearing on all matters regarding the rights of belligerents and of neutrals at sea. Mr Roosevelt, it is said, is desirous of inviting a congress to meet at the Hague or elsewhere, to settle these and other problems, and if that is accomplished it should undoubtedly aid in removing the danger of wars arising through the present very uncertain and unsatisfactory interpretation of these questions. Twice during the late war Great Britain and Russia held seriously divergent views as to the right of search, of capture, and of sinking neutral ships, and peace was only maintained between those states by the wise moderation of their statesmen.

Then, again, it appeared to some, the attendance of German colliers on a hostile fleet was hardly a friendly act to the other belligerent power. Coals

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are as important to a warship as food and ammunition to an army. Would it not certainly be an unfriendly act to the opposing state for the subjects of a friendly power during a campaign to convey to the scene of hostilities food and ammunition for the use of one of the belligerents? And why should not that rule equally apply to naval warfare? Other points are: how long should a war-vessel be allowed in a friendly port, and for what length of time should that ship be allowed to take in coals or to be repaired? what justifies the sinking or detention of a neutral vessel by a belligerent? and also a clear understanding and mutual agreement as to what the words "contraband of war" include. Again, there are many questions awaiting solution as to the use of submarine mines, in order to prevent them being a needless danger to neutral shipping. International law is rather involved on these questions, and many of the Great Powers have different modes of dealing with them, and it would be doubtless judicious they should be settled by mutual agreement when the civilised world is at peace.

As has been previously referred to in these pages, the first Anglo-Japanese alliance was concluded on 30th January 1902, and had as its object the maintenance of the *status quo* and general peace in the extreme East, more especially the independence and territorial integrity of the Chinese and Korean Empires and the securing of equal opportunities in those countries for the commerce and industry of all nations. It was an agreement made for five years, and could have remained in force for sixteen

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months longer ; and neither party was able to give notice of a wish to terminate it till next January. But times move, and altered circumstances have to be met by new developments, and the events of the last eighteen months have completely altered the situation. The Corean Empire is now in a totally different position from what she was then, and her independence has now only a nominal existence. China and the "open door" policy still no doubt remain. "Equal opportunity" to all in the Celestial Empire is rendered, however, more probable by the treaty just come to between Japan and Russia. The old alliance between this country and Japan was respecting an attack on either power by *two* enemies at once, and it has proved of inestimable benefit to Japan in her recent struggle with her gigantic foe, and to the world at large, by decreasing the danger of a general war.

Great Britain and Japan have now entered into a new and strengthened alliance. It contains a clause by which, even should any *single* power make an unprovoked attack, in the regions of Eastern Asia and of India, on either Great Britain or Japan, the naval and military forces of those two empires will jointly act together against that power at war with either of them. It also safeguards "the independence and integrity of the Chinese Empire."

The true interests of Great Britain and Japan in the eastern hemisphere for years past have been identical ; this treaty simply affirms that fact. The trend of events has caused it to be needful on

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the part of the two empires by a further treaty to affirm their resolve to mutually defend their just rights, and that it was being negotiated was indicated on 1st June last, at a public dinner at the Holborn Restaurant. Lord Lansdowne there stated that the time must come soon to consider what should be done with regard to the renewal of the alliance, the only practical question being "whether it should be renewed in its present form or whether we should seek some means of strengthening and consolidating it."

On the 12th of August 1905, this far-reaching and important treaty between the United Kingdom and Japan was duly signed in London, and remains in force for ten years from that date; and the text in full will be found in Appendix I., together with an important despatch to Sir C. Hardinge, H.B.M. Ambassador at St Petersburg, of 6th August, from Lord Lansdowne, clearly and succinctly setting forth the trend of the future policy of the allies; and this document forms a state paper of the highest importance in the history both of the United Kingdom and Japan. The new treaty, as has been previously indicated, goes much further than the old one, and its terms bind in a friendly agreement a combination of immense strength, and will probably give pause to any possible confederation of powers before they venture to provoke it into action. The idle dream of over-running the rich plains of Hindustan, and any plans to attack any portion of the frontiers of India or Afghanistan, will have to remain in the brain of

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some foreign chauvinist, or in the pigeon-holes of some continental war office.

This historical agreement between the two great island-empires has been acknowledged by the people of more than one state to be the point round which the policy of the world must turn. Though it was well received as a rule by other powers, to find a strong man armed in Eastern Asia, and the intimation by the allies, "Hands off" our territory, created, no doubt, some soreness in one or two quarters. It is to be expected time will modify and assuage that feeling. The stern words under the thistle in the motto of Scotland, "Wha daur meddle wi' me?" not inaptly define this treaty, which is a masterpiece of statesmanship, aimed solely at reckless disturbers of the public peace.

The United Kingdom has, since the signing of this compact, further indicated that she is resolved to carry its terms out in a thorough spirit, by taking steps to make Singapore a strongly fortified base, and, in fact, "the key of the Pacific."

It is further an acknowledgment that the first treaty made by Great Britain and Japan has been tried in the ordeal of fire, and not found wanting. It clearly indicates to the world—if, indeed, that was required—that Japan is one of the Great Powers, and it is above all a security that these two great empires will stand shoulder to shoulder with one another in weal or woe—that they seek no aggression, but are resolved with all their might to preserve and maintain, as far as possible, the world's peace.

APPENDIX I

TEXT OF THE NEW TREATY BETWEEN THE UNITED KINGDOM AND JAPAN

THE following despatch to His Majesty's Ambassador at St Petersburg, forwarding a copy of the Treaty between the United Kingdom and Japan, signed at London on 12th August, was issued by the Foreign Office on 26th September :—

THE MARQUIS OF LANSDOWNE TO SIR C. HARDINGE.¹

FOREIGN OFFICE, 6th *September* 1905.

SIR,—I enclose, for your Excellency's information, a copy of a new Agreement concluded between His Majesty's Government and that of Japan in substitution for that of the 30th January 1902. You will take an early opportunity of communicating the new Agreement to the Russian Government.

It was signed on the 12th August, and you will explain that it would have been immediately made public but for the fact that negotiations had at that time already commenced between Russia and Japan, and that the publication of such a document whilst those negotiations were still in progress would obviously have been improper and inopportune.

The Russian Government will, I trust, recognise that the new Agreement is an international instrument to which no exception can be taken by any of the Powers interested in the affairs of the Far East. You should call special attention to

¹ A similar despatch was addressed to His Majesty's Ambassador at Paris.

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the objects mentioned in the preamble as those by which the policy of the Contracting Parties is inspired. His Majesty's Government believe that they may count upon the goodwill and support of all the Powers in endeavouring to maintain peace in Eastern Asia, and in seeking to uphold the integrity and independence of the Chinese Empire, and the principle of equal opportunities for the commerce and industry of all nations in that country.

On the other hand, the special interests of the Contracting Parties are of a kind upon which they are fully entitled to insist, and the announcement that those interests must be safeguarded is one which can create no surprise, and need give rise to no misgivings.

I call your especial attention to the wording of Article II., which lays down distinctly that it is only in the case of an unprovoked attack made on one of the Contracting Parties by another Power or Powers, and when that Party is defending its territorial rights and special interests from aggressive action, that the other Party is bound to come to its assistance.

Article III., dealing with the question of Corea, is deserving of especial attention. It recognises in the clearest terms the paramount position which Japan at this moment occupies and must henceforth occupy in Corea, and her right to take any measures which she may find necessary for the protection of her political, military, and economic interests in that country. It is, however, expressly provided that such measures must not be contrary to the principle of equal opportunities for the commerce and industry of other nations. The new Treaty no doubt differs at this point conspicuously from that of 1902. It has, however, become evident that Corea, owing to its close proximity to the Japanese Empire and its inability to stand alone, must fall under the control and tutelage of Japan.

His Majesty's Government observe with satisfaction that this point was readily conceded by Russia in the Treaty of Peace recently concluded with Japan, and they have every reason to believe that similar views are held by other Powers

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with regard to the relations which should subsist between Japan and Corea.

His Majesty's Government venture to anticipate that the alliance thus concluded, designed as it is with objects which are purely peaceful and for the protection of rights and interests the validity of which cannot be contested, will be regarded with approval by the Government to which you are accredited. They are justified in believing that its conclusion may not have been without effect in facilitating the settlement by which the war has been so happily brought to an end, and they earnestly trust that it may, for many years to come, be instrumental in securing the peace of the world in those regions which come within its scope.—I am, etc.,

LANSDOWNE.

ENCLOSURE

AGREEMENT BETWEEN THE UNITED KINGDOM AND JAPAN,
SIGNED AT LONDON, 12TH AUGUST 1905

Preamble.—The Governments of Great Britain and Japan, being desirous of replacing the Agreement concluded between them on the 30th January 1902 by fresh stipulations, have agreed upon the following Articles, which have for their object—

(a) The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India ;

(b) The preservation of the common interests of all Powers in China by ensuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China ;

(c) The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions :—

Article I.—It is agreed that whenever, in the opinion of either Great Britain or Japan, any of the rights and interests

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referred to in the preamble of this Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

Article II.—If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any other Power or Powers either Contracting Party should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other Contracting Party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it.

Article III.—Japan possessing paramount political, military, and economic interests in Corea, Great Britain recognises the right of Japan to take such measures of guidance, control, and protection in Corea as she may deem proper and necessary to safeguard and advance those interests, provided always that such measures are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

Article IV.—Great Britain having a special interest in all that concerns the security of the Indian frontier, Japan recognises her right to take such measures in the proximity of that frontier as she may find necessary for safeguarding her Indian possessions.

Article V.—The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the objects described in the preamble of this Agreement.

Article VI.—As regards the present war between Japan and Russia, Great Britain will continue to maintain strict neutrality unless some other Power or Powers should join in hostilities against Japan, in which case Great Britain will come to the assistance of Japan, and will conduct the war in common and make peace in mutual agreement with Japan.

Article VII.—The conditions under which armed assistance

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shall be afforded by either Power to the other in the circumstances mentioned in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the Contracting Parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

Article VIII.—The present Agreement shall, subject to the provisions of Article VI., come into effect immediately after the date of its signature, and remain in force for ten years from that date.

In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But if, when the date fixed for its expiration arrives, either ally is actually engaged in war, the alliance shall, *ipso facto*, continue until peace is concluded.

In faith whereof the Undersigned, duly authorised by their respective Governments, have signed this Agreement and have affixed thereto their Seals.

Done in duplicate at London, the 12th day of August 1905.

(L.S.) LANSDOWNE,

*His Britannic Majesty's Principal
Secretary of State for Foreign Affairs.*

(L.S.) TADASU HAYASHI,

Envoy Extraordinary and Minister Plenipotentiary of His Majesty the Emperor of Japan at the Court of St James.

APPENDIX II

TERMS OF THE TREATY OF PEACE ENTERED INTO BETWEEN JAPAN AND RUSSIA, 5TH SEPTEMBER 1905.

Article I. stipulates for the re-establishment of peace and friendship between the sovereigns of the two empires and between the subjects of Russia and Japan respectively.

Article II.—His Majesty the Emperor of Russia recognises the preponderant interest, from political, military, and economic points of view, of Japan in the Empire of Corea, and stipulates that Russia will not oppose any measures for its government, protection, or control that Japan will deem necessary to take in Corea in conjunction with the Korean Government; but Russian subjects and Russian enterprises are to enjoy the same status as the subjects and enterprises of other countries.

Article III.—It is mutually agreed that the territory of Manchuria shall be simultaneously evacuated by both the Russian and Japanese troops, both countries being concerned in this evacuation, and their situations being absolutely identical. All rights acquired by private persons and companies shall remain intact.

Article IV.—The rights possessed by Russia in conformity with the lease to Russia of Port Arthur and Dalny, together with the lands and waters adjacent, shall pass over entirely to Japan, but the properties and rights of Russian subjects are to be safeguarded and respected.

Article V.—The Russian and Japanese Governments engage themselves reciprocally not to put any obstacles in the way of

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the general measures, which shall be alike for all nations, that China may take for the development of the commerce and industry of Manchuria.

Article VI.—The Manchurian Railway shall be operated



SKETCH MAP OF REGIONS AFFECTED BY TREATY OF PEACE BETWEEN JAPAN AND RUSSIA, 1905, AND TERRITORY CEDED OR LEASED TO JAPAN.

jointly between the Russians and the Japanese at Kouang-tchengtse. The respective portions of the line shall be employed only for commercial and industrial purposes. In view of Russia keeping her line, with all the rights acquired by her convention with China for the construction of the railway,

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Japan acquires the mines in connection with such section of the line which falls to her. The rights of private parties or private enterprises, however, are to be respected. Both parties to this treaty remain absolutely free to undertake what they may deem fit on the expropriated ground.

Article VII.—The Russians and the Japanese engage to make a junction of the lines which they own at Kouang-tchengtse.

Article VIII.—It is agreed that the lines of the Manchurian Railway shall be worked with a view to ensuring commercial traffic between them without obstruction.

Article IX.—Russia cedes to Japan the southern part of Sakhalin Island as far north as the 50th degree of north latitude, together with the island depending thereon. The right of free navigation is assured in the Bays of La Pérouse and Tartary.

Article X. deals with the situation of Russian subjects in the southern part of Sakhalin, and stipulates that Russian colonists shall be free and have the right to remain without changing their nationality. Japan, on the other hand, shall have the right to force Russian convicts to leave the territory ceded to her.

Article XI.—Russia shall make an agreement with Japan giving the Japanese subjects the right to fish in Russian territorial waters in the Seas of Japan, Okhotsk, and Behring.

Article XII.—The two High Contracting Parties engage to renew the commercial treaty existing between the two Governments prior to the war in all its vigour, with slight modifications of detail, and the most-favoured nation clause.

Article XIII.—The Russians and Japanese reciprocally engage to exchange prisoners of war, paying the real cost of the keep of the same, such cost to be supported by documents.

Article XIV.—This treaty shall be drawn up in two languages, French and English, the French text being evidence for the Russians and the English for the Japanese. In case of difficulty in interpretation, the French document will be decisive.

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Article XV.—The ratification of this treaty shall be signed by the sovereigns of the two States within fifty days after the signature of the treaty. The French and American Embassies shall be the intermediaries between the Japanese and Russian Governments, and will announce by telegraph the ratification of the treaty.

The following two additional articles have been agreed to:—

1. The evacuation of Manchuria by both armies shall be complete within eighteen months from the signing of the treaty, beginning with the retirement of the troops of the first line. At the expiration of eighteen months the two parties will only be able to leave as railway guards fifteen soldiers to every kilometre of the line.

2. The boundary which limits the parts owned respectively by Russia and Japan in Sakhalin shall be definitively marked off on the spot by a special boundary commission.



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